c. 1780

THE NEW
Universal Prayer-Book;
OR,
A COMPLETE SYSTEM
OF
FAMILY DEVOTIONS:

DESIGNED FOR THE USE OF
PROTESTANTS OF ALL DENOMINATIONS.

CONTAINING

FORMS of PRAYER for every MORNING and EVENING in the WEEK, with ſuitable MEDITATIONS and REFLECTIONS.

ALSO,

PARTICULAR PRAYERS and THANKSGIVINGS for every OCCASION and CIRCUMSTANCE in LIFE.

LIKEWISE,

A PRACTICAL DISCOURSE upon the NATURE and INSTITUTION of the CHRISTIAN SABBATH.

AND

DEVOUT MEDITATIONS on the SACRAMENT of the LORD'S SUPPER, with PRAYERS proper to be uſed BEFORE and AFTER the PARTICIPATION of that HOLY ORDINANCE.

INCLUDING

AN INTRODUCTION,

Recommending the PRACTICE of FAMILY WORSHIP and SOCIAL RELIGION.

By the Reverend JOSEPH WORTHINGTON, L.L.D.
Late of QUEEN'S-COLLEGE, CAMBRIDGE.

O thou that hearest Prayer, unto thee ſhall all Fleſh come.
PSALM lxv. 2.

Aſk and ye ſhall receive, that your Joy may be full.
ST. JOHN xvi. 24.

LONDON:
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TO THE REVEREND GEORGE HORNE, D. D. VICE-CHANCELLOR OF THE UNIVERSITY OF OXFORD, PRESIDENT OF MAGDALEN-COLLEGE, AND CHAPLAIN IN ORDINARY TO HIS MAJESTY.

REVEREND SIR,

PERMIT me to lay the following Exercises of Devotion at your feet, and to implore your Patronage of a Work designed to promote the practice of Religion and Piety in every Family, which bears the Christian name. I am encouraged to do this, as you are placed at the head of such a seminary of Learning, and as such, entitled to every mark of respect; but when I consider you as the faithful dispenser of God's word from the Pulpit and the

the Preſs, and a living honor to it in your life and converſation, my reſpect is heightened and improved into the greateſt regard---That you may long continue a burning and a ſhining light, and like your divine Maſter in the days of his fleſh, be increaſing in favor with God and man, is the daily Prayer of all who know you, and of none more than,

REVEREND SIR,

Your moſt obedient

and

Moſt faithful humble Servant,

JOSEPH WORTHINGTON.

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A NEW

INTRODUCTION.

OF every ſcience which has hitherto been inveſtigated, there is none which can be compared with the knowledge of God, in whom we live, move, and have our being—whoſe nature, as well as his ways, are to human ſhort-ſighted creatures, truly incomprehenſible, and paſt finding out.—All our knowledge of this moſt ſublime and beſt of beings, is derived from what he has been pleaſed to reveal of himſelf in the Goſpel of his ever bleſſed Son. All our ſearch is in vain, if we ſearch any where but in the Scriptures—'tis there we diſcover ſome of his adorable per-

 fections,

fections, and there we behold him in his brighteſt and beſt of all characters —even that of a reconciled God in Chriſt Jeſus.

As the knowledge of God is the greateſt and moſt intereſting of all ſciences, ſo the true worſhip of him muſt undoubtedly be the moſt rational and ſublime employment ever attempted by man, or perfectly celebrated by angels, and the ſpirits of juſt men made perfect.—The church of God, that indiviſible communion of chriſtians on earth, and the redeemed who are already in Heaven, are chiefly employed in this devout exerciſe—Our application muſt be made to him from whom every good and perfect gift cometh, who is able to bleſs us in ſpite of every oppoſition, and in whoſe favour alone we can expect ſolid ſatisfaction. Our prayers ſhould certainly therefore be addreſſed to God the Father, in dependance upon the ſacrifice and mediation of the Son, through the promiſed influences of the Holy Ghoſt.—

Ghoſt.—Far be it from us to pretend in our prayers to give any information to the Deity, for he knoweth our neceſſities before we aſk him—neither can we think to alter the plan of his moral government, which is determinately laid down by his infinite wiſdom and never-failing mercy.—Nor can we ſuppoſe that our ſervices and praiſes can be at all profitable to him, or add any thing to his eſſential felicity, for he is exalted above all bleſſing and praiſe, and needeth not the adoration of angels, thoſe pure ſpirits who for ever ſtand in his more immediate preſence. But we pray to him, we worſhip him, and give him thanks, becauſe he has been pleaſed to teſtify his approbation of ſuch ſacrifices, and becauſe he has ſaid for all theſe things he will be enquired of by the houſe of Iſrael.

Yet the knowledge of God, and our worſhip of him, will be ſadly attempted, unleſs we have ſome knowledge of ourſelves, what we are as the creatures

of his power, and how obnoxious we have rendered ourſelves to his wrath by original and actual tranſgreſſions. Every circumſtance in life, from the cradle to the grave, with one mouth declares that we are dependant on him for every thing which this life affords; for, in the language of our excellent church, it is his never failing providence which ordereth all things in heaven and earth—'tis therefore our duty and privilege to apply to him in every exigence, to make known to him all our wants, who is alone able to ſupply them, and to adore and praiſe him for every bleſſing we already enjoy, —and though there is this unlimited dependance of creatures upon their creator, as ſinners we are removed from his favor, and can only be reſtored through the ſalvation revealed in the Goſpel; and one principal means of attaining this ſalvation is through the appointed ordinance of prayer and praiſe —'tis in that holy exerciſe we commiſerate our own condition, as ſinful as well as impotent creatures, and from the

promiſes of the ſame Goſpel we are encouraged with the ſerpent-bitten Iſraelite, to behold the remedy provided for us, and to make application to him for health and ſalvation.

It is neceſſary likewiſe that we pray in faith, in a full dependance upon his will and power to ſupply our wants both temporal and ſpiritual, and that in a way, manner, and time, moſt ſuitable to his divine will—ſubmitting our wiſdom and inclination to his moſt righteous pleaſure, and reſting aſſured, that as our good is at his heart, ſo he will richly ſupply all our need out of the riches of his grace and mercy, through his well-beloved ſon.

As theſe are the grounds on which the Author proceeds, he only has to ſay, that the following devotions are not ſuitable to any ſingle denomination of chriſtians, but may with propriety be uſed by all thoſe who endeavour from the heart to worſhip God acceptably, with reverence

reverence and godly fear; and though many attempts of this ſort have been made by truly pious and learned men, yet, I hope, this will have its ſhare of merit with the unprejudiced and impartial, eſpecially as it is my deſign to make the preſent Book of Family Prayers univerſally acceptable and really uſeful.

N. B. *In order to avoid as much as poſſible needleſs repetitions in our addreſſes to Almighty God, I have entirely omitted in the Prayers for every Morning and Evening in the Week, particular addreſſes for the church, king, and nation, relatives, acquaintance, and a number of other very proper petitions, and have placed them in ſhort Sentences by themſelves in the interceſſory Prayers, to be uſed diſcretionally, and as time and circumſtances may require.*

The Author cannot help expreſſing his obligations to many learned, ſenſible, and pious men, (not only in the eſtabliſhed Church, but alſo among the Diſſenters) from whoſe works he has borrowed both ſentiment and phraſeology at times, when he thought a variety would be more acceptable, and render this exerciſe of devotions more uſeful to the Public in general.

A NEW

A

NEW AND COMPLETE SYSTEM OF FAMILY DEVOTIONS.

THE LORD's PRAYER PARAPHRASED, DESIGNED FOR THE USE OF A FAMILY, UPON ANY OCCASION.

OUR father who art in heaven—Father of univerſal nature, to whom all beings owe their exiſtence, from the higheſt archangel to the meaneſt reptile, at whoſe ſupreme command the heavens were made, and all the hoſt of them by the breath of thy mouth—Thou father of heaven, thou father of the ſpirits of all fleſh—eternal in thy nature—glorious in thine eſſence—wonderful in thy perfections—wiſe in all thy ways, and holy

holy in all thy works. Thou God and Father of our Lord Jeſus Chriſt, and, in him our father who art in heaven, *hallowed be thy name*—Be it ſanctified and adored by cherubs that ſurround thy throne, and ſinners who venture near thy mercy-ſeat.—Thy name is holy—we will triumph in thy praiſe.—Be thou exalted, O God, above the heavens, and thy glory above all the earth.—Let the people praiſe thee, O God, yea, let all the people praiſe thee, for thou art to be praiſed, and to be had in everlaſting remembrance. *Thy kingdom come*—Thy kingdom is an everlaſting kingdom, and thy dominion endureth throughout all ages.—Give thy Son the heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion.—Let them ſay among the nations, that the Lord reigneth, and let thine enemies become thy footſtool—Above all let thy kingdom which is righteouſneſs, and peace, and joy in the Holy Ghoſt, enter, dwell and reign in our hearts—may every ſtrong hold of ſin and Satan be broken down,

down, and the kingdom of heaven be evermore eſtabliſhed there.—*Thy will be done in earth as it is heaven*—Let the courſe of thy providence upon earth be ſo ordered, that not our will, but thine alone may be done amongſt men, even as it is done by angels in heaven.—May we from the heart acquieſce in all the determinations of thy good pleaſure—may we prove what is thy good, and acceptable, and perfect will, and let us ſerve our generations according thereto, that in every trying exigence, and upon every important occaſion, we may take the words out of his mouth who ſpake as never man ſpake —Not my will, but thine be done.

Give us this day our daily bread.—Even that bread which cometh down from heaven—let the place of our defence be the munition of rocks—let bread be given to us, and let not our water fail—let us not eat the bread of idleneſs, but with quietneſs may we work and eat our own bread: bleſs, Lord, our ſubſtance, and accept the work of our hands, and whether we

eat or drink, or whatever we do, may we do it to thy honor and praiſe.

And forgive us our treſpaſſes—Many and great they truly are—who can tell how oft he offendeth?—let thy pardoning and forgiving mercy cleanſe us from them all—blot their memory out of thy book—purge us with hyſſop and we ſhall be clean—though they are magnified and multiplied, let the blood of Jeſus Chriſt, that ſin-atoning ſacrifice, plead in our behalf, and obtain perfect remiſſion and forgiveneſs.—Forgive us our treſpaſſes *as we forgive them who treſpaſs againſt us*—may we love them that hate us and perſecute us—if we have a quarrel againſt any, may we forgive them, even as Chriſt forgave us—may we know that the ſword of vengeance is not in our own hands, but in thine; and therefore from the heart let each of us forgive his brother his treſpaſſes.

And lead us not into temptation, but deliver us from evil—Keep back thy ſervants from

from preſumptuous ſins, and let no iniquity have dominion over us. May thy grace be ſufficient to keep us in every hour of temptation—unſupported and unſuſtained by thy preventing hand we fall, we ſin; but armed with thy protection we ſtand faſt, are ſtrong, and of a good courage—Stretch out thine arm, O God of Grace, defend us from our adverſaries, let us war a good warfare, and overcome through thy ſtrength—let us not be tempted above what we are able, but with every temptation make a way for our eſcape—Be at our right hand to ſave our ſouls—The highway of the upright is to depart from evil—Shew us thy ways, O God, and teach us thy paths—may our eyes look right on, and may we ponder the path of our feet, that our path may be like that of the juſt, ſhining more and more unto the perfect day.

For thine is the kingdom, the power and the glory, for ever and ever, amen.—Thou art Alpha and Omega, the beginning and the ending—All thine enemies muſt con-

feſs that thy kingdom ruleth over all, that thou art the ſole governor of all the nations upon the earth—All power is derived from thee, as the ſource of all exiſtence, and all the glory muſt be returned into thine own hands, at that grand revolution of things; at that awful criſis, when a period ſhall be put to time itſelf with all its events—when the earth ſhall be diſſolved, the elements melt with fervent heat, and all viſible nature be deſtroyed—when the number of thine elect is finally accompliſhed, and lodged in the heavenly granary—when all thy bleſſed purpoſes of providence and grace have received their completion, then ſhall the Son alſo himſelf deliver up the mediatorial kingdom into thine hands, that God, the Triune God, may be all in all—Then ſhall it be the unceaſing, and never-ending employment of angels, archangels, cherubin, and ſeraphim, ſpirits who kept their firſt eſtate, and all the company of the redeemed, cloathed in white raiment, and having palms of eternal victory in their hands—then they will all unite in

one

one univerſal chorus, evermore praiſing thee, and ſaying—Thine, O God, is the kingdom, thine is the power, and let thine be all the glory, for ever and ever, Amen.

AN ESSAY ON THE NATURE AND INSTITUTION OF THE CHRISTIAN SABBATH, WITH PRAYERS FOR A FAMILY SUITABLE THERETO.

ALMOST as ſoon as we hear of the creation of the world, and co-eval with the completion of the ſix days work, we find a Sabbath, or day of reſt, inſtituted by the all-wiſe Creator, to remind his creatures of their perpetual dependance upon him, and the indiſputable right he has to their worſhip and ſervice.—One day in ſeven is allotted for this employment, and though a ſenſe of divine things ſhould occupy the reſidue of our time, yet on this particular day we are to lay aſide every ſecular employment, and devote ourſelves to the ſervice of God, in public, as well as in private.

private.—So ſuitable is this to our nature, particularly when we conſider it as fallen and depraved, and we muſt ſuppoſe the divine commands were made in conſideration of our preſent condition; for the law is not deſigned for a righteous man, but for ſinners.—I ſay the inſtitution of one day in ſeven, for the more immediate purpoſes of devotion, muſt be conſidered as a very indulgent and merciful providence to ſuch creatures as we are, who are ſo ſoon tired of any one employment, and more eſpecially or that which it is our greateſt intereſt ardently to purſue.—There is a moſt pleaſing variety in all God's works—the heavenly bodies are various, yet conſtant and regular in their appointments—all nature is full of changes, and man is as changeable a being as exiſts in the whole compaſs thereof.—It is neceſſary that a variety of occupations ſhould be followed, wherein every individual has an opportunity of employing his particular time and talents,—but this day is deſigned to fix his wandering thoughts, and

remind him of his duty to God and to himſelf; to detach him from every other purſuit, and to tell him there is a better world than this, that there are higher purſuits for a reaſonable creature; in ſhort, to make him what he ought to be.

The Sabbath, according to its original inſtitution, was moſt probably religiouſly obſerved, till the univerſal defection which happened before the flood;—there is little doubt that the Antideluvian Patriarchs, who walked with God, obſerved the day of his appointment, thereby anticipating the reſt remaining for them in a better world—ſome of them had this teſtimony, that they pleaſed God, which would hardly have been afforded under the manifeſt breach of this inſtitution.—After that fatal cataſtrophe, ever to be remembered by ſinners of mankind, when God, after giving the inhabitants of the earth one warning after another by the preaching of Noah, became exceeding wroth; for it not only

only repented him that he had made man, but it grieved him at his heart, and, in conſequence thereof, he deſtroyed every man, woman and child, and every living thing that creepeth upon the earth, except the very few who were preſerved in the Ark: I ſay after this righteous execution of God's inviolable juſtice, the obſervation of the Sabbath again became general in the family and deſcendants of Noah, and we may preſume ſo continued until the promulgation of the Moſaic law, which was divulged at a time ſoon after the Iſraelites had eſcaped from the hand of Pharaoh and his armies, and deſigned to prevent as much as poſſible the idolatrous diſpoſition of the Iſraelites, which aroſe from their long acquaintance with the Egyptians, and their affinity with thoſe nations who were wholly abſorbed in groſs darkneſs.—One particular and diſtinguiſhing article of theſe laws was, to bind the ſtrict obſervance of this day upon a ſtiff necked and perverſe generation, as a badge of their profeſſional character; being the worſhippers

of the true God, (in oppoſition to every idol) of him, and him alone, who will not give his glory to another, and in remembrance of that ſingular deliverance obtained on the morning of the Sabbath, when the ſea fled back, and made a way for the ranſomed of the Lord to paſs over, and which afterwards overwhelmed Pharaoh, and all his hoſts.

Thus did the Iſraelites obſerve their Sabbath, during the whole period of the Moſaic diſpenſation, and under all the changes of their government; even during the time of their various captivities, they ſtill obſerved, as well as they could, this day of divine worſhip. —We find their Prophets, and particularly the Royal Pſalmiſt, expatiting with joy upon the nature and employments of this day of ſacred reſt, a day which the Lord had made—they therefore rejoiced, and were glad therein, looking forward to another day, even the day of the Son of Man, when the Moſaic law ſhould be fulfilled in him, who is the end of the law for righteouſneſs.

At length the light of the world appeared, that long expected morn, when the day dawned upon the ſpiritual world, and the day ſtar aroſe upon his people's hearts: The Jewiſh Sabbath, as well as every other ritual of their law, was celebrated by him, who fulfilled all righteouſneſs; and not till his reſurrection was the day altered, when it was changed from the ſeventh, to the firſt day of the week, herein following the moral equity of the fourth commandment, though waving the expreſs letter of it;—for ſince, the types and ſhadow of the law were made void by the coming of the Meſſiah, the vail of the temple being rent in twain, and the myſteries of the Jewiſh worſhip unfolded to every beholder, the neceſſity of their ſacrifices aboliſhed, by the ſacrifice of himſelf, who is the great Antitype, and glorious High Prieſt of our profeſſion;—the relation between God and his people was in a manner changed, their mode of worſhip totally altered, and they were no longer under a neceſſity of pray-

ing to God for the performance of many of his gracious promiſes, but were called to that more delightful employment of adoring and thanking him for their viſible and perfect accompliſhment, in the perſon and work of Jeſus Chriſt our Lord.

With reſpect to thoſe who yet contend for the obſervation of the ſeventh day, in imitation of the Jews, I would aſk them a queſtion, which I believe no man living can determine—Is the Jewiſh ſabbath upon the very day of the week appointed at the creation?—It has been demonſtrated, that the ſame day would not be the ſeventh day from the creation, in all parts of the world, and that in ſome parts the ſabbath would fall eighteen hours later than in Paleſtine. If there is ſuch a thing as demonſtration, this fact demonſtrates that it never could be the intention of God, that the obſervance of the ſeventh day from the creation, ſhould be of perpetual and univer-

ſal

ſal obligation, though he moſt certainly intended that one day in ſeven ſhould be ſo; and as the Jews commemorated the creation of the world, and their redemption from Egyptian bondage, by the obſervance of the ſeventh day, how much more ſhall we commemorate our deliverance from a much greater bondage, and our introduction into a new ſtate of things, by obſerving that day which is ſanctified by the reſurrection of Chriſt Jeſus, who then perfectly finiſhed the work given him to do?

The inſtitution of the Chriſtian ſabbath, therefore, took its date from the reſurrection of its Lord. On this day, even the firſt day of the week, he aroſe from the dead—on this day he firſt appeared to his diſciples—on this day he ſatisfied the doubts of one of his diſciples—on this day he ſent down the Spirit in an extraordinary manner at Pentecoſt—and on this day we find the apoſtles, and the various Chriſtian churches,

churches meeting for the purpoſes of divine worſhip, in communion of the ſacred elements, and the other avocations of the churches.

Thus, though the creation of the world was a glorious event, and one day in ſeven ought to be obſerved on the completion thereof, yet the redemption of it from death and hell, muſt be celebrated in louder ſtrains, and our Hoſannas to the great Deliverer ſhould employ and engage the higheſt devotion of our hearts and lips—Shall not we then, who have ſuch an event to commemorate, at leaſt equal the practice of the Jews in their obſervation of this holy day.—I do not mean in any ſuperſtitious regard of it, but in the performance of ſuch holy exerciſes as are warranted from Scripture, and enforced by our religion. A proper obſervance of this day will afford us an opportunity of praiſing God for all his mercies, of creation, providence and grace; of increaſing our knowledge of divine things,

and

and conforming ourſelves to the heavenly pattern of all perfection, Jeſus Chriſt our Lord; of inſtructing our children and families in the good ways of the Lord, and training them up in his fear; and, above all, a particular and neceſſary part of our duty on this day is to attend the ordinances of God's houſe—We receive many public bleſſings, how ought we then to render him public acknowledgments, eſpecially when we are ſuch gainers thereby? For he that honoureth God by a public profeſſion of his name, God will eventually honour with his preſence and protection here, and with his glory hereafter. All mankind are ſeeking one way, or other, their own private advantage—now it muſt be acknowledged that he who purſues his eternal intereſt, is the wiſeſt man, and the greateſt gainer in the end; for godlineſs with contentment is great gain. By a conſtant and regular attendance on the public worſhip of God we get our faith increaſed, our hope enlivened, our love to God magnified, and every chriſtian

tian grace and virtue ſtrengthened and improved—'tis in the worſhip and ſervice of the earthly ſanctuary that we are by degrees prepared and ripened for the joys of the church triumphant in heaven, that one perpetual and eternal ſabbath—How glorious will that change be when we are called from worſhip in theſe earthly courts, attended with ſo much frailty, infirmity and ſin; for in heaven we ſhall be engaged in glorious and perfect worſhip—now we are defiled with guilt, and aſhamed to lift up our faces to heaven, but there the pure in heart ſhall behold a God of purity, without confuſion. Now we appear before him and depart again, but there we ſhall abide for ever; no more as viſitants, but as perpetual inhabitants;—for he that overcometh ſhall be made a pillar in the temple of God, and go out no more for ever.

PRAYER

PRAYER

FOR A FAMILY ON

SUNDAY MORNING.

O THOU high and holy one who inhabiteſt the praiſes of Iſrael, who dwelleſt in the higheſt heaven, and alſo with him who is humble and of a contrite ſpirit, and trembleth at thy word; heaven is thy throne and the earth is thy footſtool; we are creatures of a day, whoſe breath is in our noſtrils; how ſhall we then approach the preſence of thy majeſty, and order our words in thy ſight?—Through thy good providence we are brought to the light of

another ſabbath upon earth—a day much to be had in remembrance—a day ſet apart, and ſanctify'd by thyſelf—a day on which the brighteſt ſcene of glory was diſplayed, that men or angels ever beheld; when our triumphant ſavior burſt the barriers of the tomb, becauſe it was not poſſible that the Lord of Life ſhould be holden any longer of death. This bleſſed day, which ſaw the Lord ariſe, is again returned upon us; may we ariſe from a death in ſin to a life of righteouſneſs, and may the ſun of righteouſneſs himſelf ariſe upon us with healing under his wings—in the word of his goſpel to be read and preached this day may we ſee the way of ſalvation clearly and plainly; may thy commands appear delightful and pleaſant, as well as neceſſary for us to walk in; may the ordinances of thine houſe be the joy of our hearts, that one day ſpent in thy courts may be preferable to a thouſand elſewhere—we bid the ſabbath welcome; may it be a ſabbath in our hearts, a ſabbath of reſt from ſin, and of reſt in God,

God, that by ceaſing to day from our worldly employments, our hearts may be more weaned from preſent things, and more intently fixed on eternal realities—may thy word be a lamp unto our feet, and a light unto our paths, that we, through patience and comfort of the ſcriptures, may have hope. We bleſs thee that our eyes are enlightened to ſee, and our ears to hear the joyful ſound of ſalvation, of life and immortality, which are brought to light by the goſpel. Glory be to God in the higheſt, for in, and through Jeſus Chriſt, there is peace on earth, and good will towards men—On this goſpel and the ordinances of thine houſe we are about to attend, may we do it in a ſuitable frame of mind, and with teachableneſs of diſpoſition receive inſtruction from thee; and be not only hearers of thy word, but doers thereof; for they alone ſhall be juſtified in thy ſight—may the great end deſigned by thee in the appointment of ſabbaths be anſwered in and upon us, and let all the miniſters of thy goſpel, and

churches of thy people, find thee a very preſent help this day, teaching them their infirmities, and ſhewing them where their great ſtrength lieth.

We adore and praiſe thee for all the bleſſings of thy providence; but above all for the diſpenſation of thy grace to ſinners in Jeſus Chriſt, for the means of grace here, and for the hope of glory heareafter—Hear us, we moſt humbly beſeech thee, in and through the name of Jeſus Chriſt our Lord, to whom be glory for ever, Amen.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever, and ever, Amen.

PRAYER

FOR A FAMILY ON

SUNDAY EVENING.

MOST gracious and bleſſed Lord God, who haſt vouchſafed to bring us to the cloſe of another Lord's day—we bleſs and magnify thy name for the ordinances of thine houſe, that our teachers are not hid in a corner—they have been ſowing the ſeed of eternal life, and have been watering it with heavenly inſtruction; yet Paul may plant, Apollos may water, but it is God alone who can give the increaſe—Let the gracious dew of heaven ſucceed the

the labours of thy ſervants, that we may not be faithleſs, but believing—not like the barren fig tree, fit for nothing but the fire; but like a tree planted by rivers of waters, bringing forth fruit in its ſeaſon.—Thou haſt promiſed that thy word ſhall not return unto thee void, but ſhall proſper in the thing for which thou didſt ſend it; fulfil thy word unto thy ſervants, whereon thou haſt cauſed us to hope, that we may not be like unto men beholding their natural faces in a glaſs, who ſtraightway go their way, and forget what manner of perſons they were; but like thoſe who walk, and continue in thy paths, not forgetful hearers, but doers of thy word; then ſhall we be bleſt in our deed.——We cannot reflect, without ſhame and confuſion of face, upon the many ſabbaths we have profaned and ſlighted—what little effect thy word and ſacraments have had upon our hearts—how often have we devoted that day to other purpoſes, than thy word inſtructs us to do; and how often have we careleſly

leſly attended to the word of thy miniſters—As ſounding braſs, and as a tinkling cymbal it has often proved; not conſidering the importance of their meſſage, or the everlaſting concerns of our own ſouls—Forgive, forgive us moſt gracious God and Father, and lay not theſe ſins to our charge.—Enter not into judgment with thy ſervants—Spare us, good Lord, and be not angry with us for ever.—Let the time paſt ſuffice that we have trampled on thine ordinances, neglected thy ſabbaths, deſpiſed thy meſſengers, and done deſpite to the ſpirit of grace; and evermore bleſs us with the hearing ear, and the underſtanding heart.—Open our ears to diſcipline, and ſeal inſtruction upon us; that when wiſdom crieth in the ſtreets, and underſtanding lifteth up her voice, we may embrace the glad tidings, and ſearch for her as for hid treaſures.

Vain, indeed, is the attempt, ſhould we preſume to bring any thing in our hands, as a title to thy mercy—we only

plead the ſatisfaction and merits of Jeſus Chriſt our Lord—for his ſake receive us graciouſly—for his ſake love us freely; and as he is gone up to heaven on purpoſe to pour down bleſſings upon his church, we humbly beſeech a participation of his ſpirit, and may the fruits thereof be in us, and abound towards us, that the luſt of the fleſh, the luſt of the eye, and the pride of life, may be mortified and ſubdued every day, and let grace, mercy, and peace be multiplied upon us continually.

Finally, we beſeech thee, O God, by the ordinances of thy houſe, by all the diſpenſations of thy providence, and the manifeſtations of thy grace, to train us up and effectually prepare us for thy worſhip and ſervice in heaven; thither may we be brought to behold thy face in righteouſneſs—there the ſabbath is perpetual—there the joy is eternal—there, and there alone, the cup of joy overflows, and none but the inhabitants themſelves can tell how bleſt the inhabitants

bitants are; may we finally join their number and their ſong, aſcribing to him who ſits upon the throne, to the Lamb in the midſt of the throne, and to the ſeven Spirits which are before the throne, equal and endleſs honors, Amen.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

*** *I muſt again refer the reader to the general intercеſſory prayer for ſuitable devotions on particular occaſions, ſuch as our country, families, relatives, friends, &c.*

SUITABLE DEVOTIONS FOR EVERY MORNING AND EVENING OF THE WEEK, WITH SOME DIRECTIONS AGREEABLE THERETO.

IT has been the conduct of the faithful in all ages, to have an eye to their eternal concerns, even in the midſt of their temporal avocations; the great Apoſtle of the Gentiles, St. Paul, in writing to his converts, ſays, Whether ye eat or drink, or whatever ye do, do all to the glory of God;—thereby, as it were, uniting our beſt and common concerns together, that the meat which periſheth might be ſanctified by a participation of that which endureth to everlaſting life, and that while we labor for the one, we may at the ſame time purſue the other; in order to do which in an

effectual manner, we are exhorted in many parts of holy writ, to eſtabliſh the worſhip of God in our families, to offer up our morning and evening ſacrifices of prayer and praiſe, and God has promiſed to accept them at our hands through the interceſſion of his bleſſed ſon. I would therefore earneſtly exhort every one into whoſe hands theſe Exerciſes of Devotion ſhall come, to aſſemble their families together every morning and evening, and previous to their addreſſing the throne of grace, it might be proper and ſuitable to read to them a portion of the holy ſcriptures, and to preface the family worſhip with ſuch an exhortation as this.

We are now met for the purpoſe of humbling ourſelves before the God of heaven and earth, who deſerves all poſſible adoration and worſhip, and who requires ſincerity at our hands; the worſhip of the heart, and not of the lips only, is acceptable to him; thoſe who worſhip him muſt do it in ſpirit and in

truth.——He exalts thoſe who abaſe themſelves, and giveth grace unto the humble, but he will not accept our prayers or praiſes unleſs they are offered up in a dependance upon the mediation of Jeſus Chriſt the righteous, our advocate, and the propitiation for our ſins—let us therefore in this temper and ſpirit approach the throne of the heavenly grace.

PRAYER

PRAYER

FOR A FAMILY ON

MONDAY MORNING.

O Lord God Almighty, who art, and waſt, and art to come, the infinite, ever bleſſed, and eternal Jehovah.—Lord of all worlds, creator of all things, and judge of all men.—Thou art good to all, and thy tender mercies are over all thy works—We eſteem it an unſpeakable privilege that we have liberty of acceſs to thee, and have thy permiſſion to call thee our father in Chriſt Jeſus.—Thou art the God of all the families of Iſrael, be the God of

of our family, and grant that whatever others do, as for us, and our houſe, we may always ſerve the Lord. We thankfully acknowledge thy fatherly care of us the night paſt, that no ſon of wickedneſs has approached to hurt us, nor any plague come nigh our dwelling. We have laid us down and ſlept in ſafety, and we are riſen again becauſe thou haſt ſuſtained us. Thou haſt been about our bed, as well as our path, and haſt preſerved all our ways; thy compaſſions are renewed every morning, how great is thy faithfulneſs! We reflect on thine unbounded goodneſs and mercy with unſpeakable joy, and deplore our own unworthineſs with inexpreſſible ſorrow—how prone are we to backſlide from thee—how backward to do good—how ready to halt and ſin continually! Vain thoughts dwell within us, carnal affections biaſs our minds—how cold and weak is our love of thee, and how often do we ſwerve from the way of thy commandments!—have mercy upon us, have mercy upon us, moſt merciful father—

for

—for thy ſon, our Lord Jeſus Chriſt's ſake, blot out all our trangreſſions, and let thoſe innumerable ſins of which we are confeſſedly guilty, be pardoned for his ſake.

There be many that ſay, who will ſhew us any good? It is our hearts deſire, as our greateſt good and higheſt happineſs, to experience the light of thy favor, and the glory of thy countenance; Lord lift it up upon us—this ſhall give us more joy than when corn, and wine, and oil increaſe; for in thy favor is life, and thy loving kindneſs is better than life—We commit ourſelves to thy care and keeping this day, compaſs us about with thy favor as with a ſhield—the Lord proſper our handy work, yea, the work of our hands proſper thou it—We would above all, commit the keeping of our ſouls into thine hands, as into the hands of a faithful creator.—Deal with us according to thy goodneſs, for ſweet is thy mercy—accept and bleſs us in Jeſus, the ſavior of ſinners, in this, and

and in every time of need, at the hour of death, and at the day of judgment, Amen.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever, Amen.

PRAYER

PRAYER

FOR A FAMILY ON

MONDAY EVENING.

MOST holy, and bleſſed, and glorious Lord God, thine we are, and thee alone would we ſerve; thou madeſt us, and not we ourſelves; we are thy people, and the ſheep of thy paſture—Thou art the God who has led us, and fed us all our lives long—we are the living monuments of thy mercy, make us the lively inſtruments of thy praiſe—Through thy good hand upon us we are brought to the cloſe of another day; another day is gone, and we are

one day nearer our diſſolution; being always mindful of which we again aſſemble in thy name to mention thy loving kindneſs, and to praiſe the Lord of all Lords, whoſe mercy endureth for ever—Bleſſed be the Lord who daily loadeth us with benefits, even the God of our ſalvation, for he that is our God is the God of ſalvation—Every temporal benefit proceeds from thee—Thine is the air we breathe, the food we eat, and the raiment we put on—All ſheep and oxen are thine, and thine is the cattle upon a thouſand hills—The bread which ſtrengtheneth mans heart, the oil which makes his face to ſhine, and wine that rejoiceth the ſpirits, all come from thee, thou inexhauſtible treaſury of all created, as well as uncreated bleſſedneſs!—The intellectual powers we are poſſeſſed of, the uſe of our reaſon, and our capability of knowing and enjoying God, are among the beſt of our mercies, for which we adore, and laud, and magnify thy venerable name—Above all we bleſs thee for Jeſus Chriſt, and the way of ſalvation through

through him; that when there was no eye to pity, nor arm to help, thy own right hand wrought our ſalvation, and thine inexhauſtible mercy provided a remedy for us; ſo that now the ſeat of vengeance is become a mercy ſeat, and we are encouraged to come with boldneſs thereto; but we muſt confeſs, with contrition of heart, our own fooliſhneſs in miſpending our time, neglecting our duty, in following after lying vanities, and forſaking our own mercies; but above all in neglecting and lightly eſteeming thy great ſalvation. Give us repentance unto life, never to be repented of, that when, with the eye of faith, we behold the ſuffering Savior, we may mourn with a godly ſorrow, equal to her mourning at leaſt who mourneth for her firſt-born——And let us never forget that genuine fruit and proof of true repentance towards God, and faith in our Lord Jeſus Chriſt, even a ſtrict reformation of life and manners—Create in us clean hearts, O God, and renew right ſpirits within us—Form us for thy

ervice, and may we be ſanctified in body, ſoul and ſpirit, that ſo we may lie down in peace with heaven, and with our own conſciences—We commit ourſelves to thy care and keeping this evening, deſiring to dwell in the ſecret place of the Moſt High and to abide under the ſhadow of the Almighty—We will ſay of the Lord, he is our rock, our fortreſs, and our deliverer; none ever truſted in him and was confounded—In this dependance and aſſurance we lie down in peace, expecting to riſe in ſafety, till we ſhall put off theſe frail garments of ſin and mortality, and put on thoſe bright robes of glory and honour, which God, the righteous Judge, ſhall give us at another day. Eſpecially we beſeech thee, O Lord, to defend us by thy great mercy from all perils and dangers of this night; put away from us all hurtful things, and give us thoſe things which ſhall be profitable for us—Mercifully look upon our infirmities, and for the glory of thy name turn from us all thoſe evils we moſt righteouſly have

deſerved; and grant that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to the honour and glory of thy name, through Jeſus Chriſt our Lord, to whom with thee, O Father, and thee O Holy Ghoſt, be rendered and aſcribed all honor and glory, now and for ever, Amen.

PRAYER

PRAYER

FOR A FAMILY ON

TUESDAY MORNING.

O LORD, our God, we desire with all humility and reverence to adore thee as a being infinitely blessed, and glorious, the fountain of all being and perfection, essentially happy in thyself, who needest not the service of any of thy creatures, but art pleased to accept them at their hands, when offered up in the way of thy appointment—May we esteem the worship of thee the most needful part of our daily business, and the most pleasant of our daily comforts.

Our

Our eyes are bleſt with the returning light; thanks be to God that our beds have not proved our graves, that we are refreſhed and comforted, that we have a quiet habitation and a ſure reſting place—The Lord pity thoſe who want our mercies, and make us thankful who enjoy them.

We confeſs that we have ſinned, and come ſhort of the glory of God—we have left undone thoſe things we ought to have done, and have done thoſe things we ought not to have done—in truth, Lord, there is no health in us—Impotence and ſin ſtrongly mark our characters, but thou, O Lord, have mercy upon us—Thy mercy is like thyſelf invariable and everlaſting—as far as the Eaſt is from the Weſt, ſo far do thou remove our tranſgreſſions from us—Like as a father pitieth his children, ſo do thou pity us, who fear thee—Thou knoweſt our frame, and remembreſt that we are but duſt; for ſhould'ſt thou be extreme to mark iniquity, O Lord, who

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FOR A FAMILY ON

TUESDAY MORNING.

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can ſtand? 'Tis our comfort, 'tis our happineſs and rejoicing, that there is mercy with thee.

Let thy peace rule and reign in our hearts, even the peace of God, which paſſeth all underſtanding—May we follow peace with all men, and holineſs, without which no man ſhall ſee the Lord; and may the Son of Peace, who has made peace by the blood of his croſs, take up his reſidence in our hearts, not like a wayfaring man who ſojourneth only for a night, but may he enter in, and dwell there for ever.

Give us grace to do the work of this day, as the duty of it requires, acknowledging thee in all our ways, and ſetting the Lord always before us—May our eyes be ever up unto thee, and do thou direct our ſteps—Keep us, moſt mighty God, from ſin, that worſt of enemies, that worſt of evils—Set a watch before our mouths, and keep the door of our lips, that we offend not with our tongues—

Arm

Arm us againſt every temptation, uphold us in our integrity, and keep us in the way of duty—In every difficulty and danger let our way be made plain before us—Guide us by the integrity of thy heart, and by the ſkilfulneſs of thine hands; and when we are turning to the right hand, or to the left, may we hear the voice of thy word and providence, ſaying, this is the way, walk in it. Without thy guidance we ſhall for ever and anon be ſtumbling and falling; error and vice will be adopted by us; therefore, for thy mercy ſake, O Lord, guide us, and lead us to thy holy hill, and to thy reſting place.

Whatever elſe we want, either for this world, or to prepare us for a better, vouchſafe to grant us, for his ſake who purchaſed the church with his own blood, and is gone to heaven to plead our cauſe: we rejoice that he is there entered as our fore-runner, and that he ever lives to make interceſſion for us. Help us to keep our hearts with all diligence, to maintain a conſtant habit of

ſelf-government, and a chearful ſubjection to thy wiſdom and will; if we are proſperous, may we be humble, temperate and charitable: if we are afflicted either in mind, body or eſtate, may we patiently ſubmit to thy wiſe diſpenſations, may we know how to be abaſed as well as how to be exalted, and in every ſtate and condition in which thou art pleaſed to place us, whether as maſters or ſervants, parents or children, high or low, rich or poor, may we learn therewith to be content. We beſeech thee to grant us this, with every other bleſſing, expreſſed or implied in that comprehenſive form of words which Chriſt himſelf hath taught us:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever, and ever. Amen.

PRAYER

FOR A FAMILY ON

TUESDAY EVENING.

O Holy, bleſſed, and glorious Trinity, three perſons and one God, look down upon us a company of ſinners at thy footſtool; to whom ſhould children go, but to their father; and to whom ſhall we go, but unto thee, O Lord, who haſt the words of eternal life—Thy face and favor would we now ſeek. Having obtained help of God we are preſerved till this night, the ſhades of another evening are come upon us; here will we ſet up our Ebenezer, for hitherto

the Lord hath helped us; we are witneſſes for thee that thou art gracious, long ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, and forgiving the tranſgreſſion of the remnant of thine inheritance.—One day telleth another, and one night certifieth another, that thou art good, and never faileſt them that ſeek thee.

And foraſmuch as we are brought one day nearer our end, enable us ſo to number our days that we may apply our hearts unto wiſdom—may we hear thy voice while it is called to day, for now is the accepted time, this is the day of ſalvation—here we have no continuing city, it is therefore our duty and privilege to be ſeeking one to come—may we be ſeeking a better city than this, even an heavenly, whoſe builder and maker is God.

Remember not againſt us former iniquities, but according to thy mercy, remember thou us, O Lord! thou haſt

not dealt with us after our ſins, nor rewarded us according to our tranſgreſſions, but thou art now waiting to be gracious unto us—thou mighteſt long ago have caſt us off as unprofitable ſervants, who knew our maſters will, but did it not; but thy mercy is greater than the heavens, and the inſtances thereof are more in number than the ſands upon the ſea ſhore; with joy and rejoicing of heart we will ſing of thy mercy, knowing thou haſt laid our ſins upon one mighty to ſave, who has trod the wine preſs alone, and ſatisfied divine juſtice in our place and ſtead.—Glory be to thee, thou great high prieſt of our profeſſion, who haſt finiſhed the work given thee to do, and art for ever exalted at the right hand of the majeſty on high.

The more ready and willing thou art to forgive and pardon our manifold ſins, the more are we aſhamed of our own perverſe conduct in ſo frequently offending thy divine Majeſty; we deſire from

from the heart to approve the terms of mercy and ſalvation propoſed to us in the goſpel, and we implore the aſſiſtance of thy ſpirit that we may be enabled to fulfil them, and to walk anſwerably to the obligations of thy covenant.— As we are bleſſed with the light of the Goſpel, let us walk as children of light; let us do juſtly, who love mercy; may we abhor that which is evil, and cleave to that which is good; let no pleaſures of ſin entice us, nor any worldly advantages bribe us to the commiſſion of any evil; let integrity and uprightneſs preſerve us, for we wait on thee!

With gratitude in our hearts, and praiſes on our lips, for the preſervation of us the day paſt, as well as all thine other unmerrited and unbounded mercies, we now humbly put our perſons and dwellings under thy merciful protection, that we may be freed from the terror by night, as well as from the arrow that flieth at noon day; let us be ſo refreſhed by ſleep, that we may riſe to

ſerve

ſerve thee with freſh alacrity, and be as giants refreſhed with new wine.—And when we have finiſhed the day of life, may we have hope in our death, and at the time appointed by thine unerring providence, riſe to glory and honour, and immortality, through Jeſus Chriſt our Lord; and ſhare in all the bleſſings of that reſurrection to eternal life, which he has promiſed to his faithful people. In the mean time, and till that bleſſed event arrives, give us whatever is good and needful for us; may we fill each of our ſtations with comfort to ourſelves, and bring honor to thy name by obedience to thy bleſſed word and will. Continue to us the uſe of our underſtanding and reaſon, that our ſervice and ſacrifice may not be that of fools; and conduct us finally by thy heavenly guidance to that place of perfect felicity and endleſs bleſſedneſs, where our prayers will be turned into everlaſting Hallelujahs. Amen.

PRAYER

PRAYER

FOR A FAMILY ON

WEDNESDAY MORNING.

MOST bleſſed God and Savior, whoſe mercies are renewed every morning, and whoſe kindneſſes are multiplied every moment; we bleſs thy holy name, that thou haſt preſerved us during the darkneſs and danger of the night paſt, and that we awake in peace and ſafety; we bleſs thee for the continued uſe of reaſon, and of our active powers; and that, by the favor of thy good providence, we have the conveniences and comforts of life about us,

and

and above all, for the opportunities and encouragements we have to purſue after the true ends and purpoſes of our being. We would begin this day with renewing upon our minds, the ſenſe of the obligations we are under to ſerve thee in the whole courſe of our lives.—We are thy creatures, and profeſs ourſelves to be the voluntary ſubjects of thy government; we have been the conſtant beneficiaries of thy providence, and notwithſtanding our great unworthineſs and manifold offences, we are continually receiving innumerable favors from thee.

We acknowledge that thy ſervice is perfect freedom, that thy laws are the dictates of the greateſt goodneſs and wiſdom; it becometh us therefore to rejoice that we are under thy government, and to ſerve thee with the greateſt chearfulneſs, conſidering our great obligations as the redeemed of the Lord; we are not our own, but bought with the ineſtimable price of the redeemer's blood; for we are not redeemed with

corruptible things, but with incorruptible; may we therefore glorify thee in our bodies and ſpirits which are the Lord's.

Thou knoweſt our weakneſſes, thou knoweſt our temptations, our ſorrows, and our ſins—ſuit thy mercies to our neceſſities, may we never truſt our own hearts; we earneſtly pray that thou wilt deliver us from all evil, eſpecially from thoſe ſins and temptations which moſt eaſily beſet us, that we may run with patience the race thou haſt ſet before us; help us in the ſeveral ſtations aſſigned us, to do our duty with chearfulneſs; we beſeech thee to proſper the labor of our hands, knowing that our ſucceſs depends wholly on thy favor. What events ſhall befall us we know not, thou haſt in great mercy hid theſe things from us; whatever they are, whether good or evil, ſave us from them, or make them an advantage to us—fulfilling thy promiſe, that all

things

things ſhall work together for our good; we know and are aſſured, that heaven and earth ſhall paſs away, but not one tittle of thy word ſhall fail.—Save us, gracious God, from every evil, and redeem us from all iniquity, pardon our aggravated offences, receive us graciouſly, and love us freely; and as we have no aſſurance of the continuance of life, but that this day may be our laſt, may we in all the occupations and amuſements of it, maintain a temper and diſpoſition ſuitable to ſuch a recollection, that when thou ſhalt pleaſe to ſummon our accounts as ſtewards, we may do it with joy, and not with grief, that ſo an abundant entrance into the kingdom of our God and Savior, may be finally adminiſtered unto us.

O God of wiſdom, teach us the knowledge of ourſelves; ſave us from every vain and exalted thought of ourſelves; preſerve us from anger and malice, from revenge and uncharitableneſs, from pride and preſumption; from the

ſnares of the devil, and of the world, which lieth in wickedneſs; let every temper and diſpoſition, which are repugnant to thy good pleaſure, be mortified and ſubdued. May we imitate his conduct as much as poſſible, who did no ſin, neither was guile found in his mouth, who was literally the reſidence of every chriſtian grace and virtue. It is in his name we aſk theſe bleſſings, and encouraged by his authority, we preſume to approach thee as,

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is heaven. Give us this day our daily bread. Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever, and ever. Amen.

PRAYER

FOR A FAMILY ON

WEDNESDAY EVENING.

MOST gracious God! we bow our knees before thee in religious worſhip, and adore thy ſupreme majeſty, in ſolemn teſtimony of our faith in thy being, and that the whole world is governed by thy providence, and in teſtimony of our dependance upon thee, of our voluntary ſubjection to thy government, and our perſuaſion that thou, O Lord, art nigh unto them who call upon thee in truth, and wilt fulfil the deſires of their hearts. And as we are daily

daily receiving favours and bleſſings from thy bountiful hand, ſo we deſire to remember thy goodneſs to us with the utmoſt gratitude and thankfulneſs. Thou haſt made us, and not we ourſelves; thou haſt preſerved us from the cradle to the preſent time; by the continued viſitation of thy providence our ſouls have been held in life, and to thee alone we owe all our enjoyment of it.

We adore thy name for the many mercies of the paſt day; thou haſt defended us from every accident of evil; thou haſt given us bread to eat, and raiment to put on; 'tis owing to thy bounty alone, that we ſit under our own vine, and under our own fig-tree, and that none makes us afraid. All the happineſs, and all the uſefulneſs of our lives, either to ourſelves or others, reſults originally from thee, the father of the ſpirits of all fleſh.

We deſire to approach thee with contrite ſpirits, confeſſing our vileneſs; we

have been full of pride and hypocriſy, alive to the things of the world, but indifferent to thy cauſe and glory; we have ſet at nought thy threatnings, and hardened our hearts under thy chaſtiſements; we are not able to reckon up all our ſins, nor the circumſtances which have made them exceeding ſinful; humble us, we beſeech thee, under a ſenſe of them, and give us to know, there is no remiſſion of ſins but through faith in the blood of thy ſon; by his blood may we be juſtified, and have peace with thee.

Vouchſafe, O God, to turn us from all iniquity; create us again after thy own image, that we may live to thy praiſe. May it be the continual deſire of our ſouls to obey and ſerve thee, and may life be valued principally by us, as an opportunity of doing thy will and keeping thy commandments before men, that they may ſee our good works, and glorify our Father who is in heaven. Bring to our remembrance that ſolemn account we muſt give, when the throne

ſhall

ſhall be ſet, and the books be opened; may we by faith in Chriſt, and the knowledge of his glory, be ready for his appearance. In that great day may we triumph with all his ſaints, ſaying, Lo! this is our God, we have waited for him, and he will ſave us; this is the Lord, we will be glad and rejoice in his ſalvation.

To thy merciful protection, O God, we humbly commend ourſelves this night; defend our perſons, our dwelling, and our poſſeſſions; and keep us under the care of thy providence through the remainder of our lives. Preſerve us, O Lord, for in thee do we put our truſt. We pray, in ſubmiſſion to thy ſovereign will and pleaſure, that no evil either ghoſtly or bodily may aſſault or hurt us. Defend us from wicked men and evil ſpirits. Give us, if it pleaſe thee, refreſhing ſleep, that with ſtrength of body and vigour of mind we may ſerve thee, and at laſt be admitted into that world where there is no night,

or ſleep; where we ſhall receive the end of our faith, even the ſalvation of our ſouls. And when we wake in the morning, teach us to govern our hearts aright, and to take heed unto all our ways; keep our tongues from evil, and our lips that they ſpeak no guile. Adorn us with a meek and quiet ſpirit, which is in thy ſight of great price.—May we be content with ſuch things as we have, knowing that thou wilt never leave us nor forſake us.—Hear us, moſt merciful Father, in theſe our ſupplications and prayers, forgiving us thoſe things whereof our conſciences are afraid, and giving us thoſe good things we are not worthy to aſk, but for the worthineſs ſake of Jeſus Chriſt our Lord, to whom be glory for ever. Amen.

PRAYER

FOR A FAMILY ON

THURSDAY MORNING.

BLESSED be the Lord God of heaven and earth, who upholdeſt the frame of univerſal nature—the night is thine, the day alſo is thine; thou haſt prepared the light and the ſun; thou haſt ſet all the borders of the earth; thou haſt made ſummer and winter—the eyes of all wait upon thee; thou giveſt them their meat in due ſeaſon—thou openeſt thine hand, and ſatisfieth the deſire of every living thing.

We

We are brought in much mercy to the light and beginning of another day, and we are here met to tell of thy loving kindneſs; let our lives thus preſerved be afreſh devoted to thy ſervice—be thou near unto us in all we call upon thee for; let thine eyes be upon us for good, and let thine ears be open to our ſupplications.—Give us ſuch a meaſure of health, and every temporal bleſſing, as in thy wiſdom thou knoweſt to be beſt and moſt expedient for us, and moſt conducive to our real intereſts.—Vouchſafe us eſpecially the guidance and governance of thy good ſpirit through the whole courſe of our pilgrimage in this world, that our lives may be holy, our latter end peaceable, and our future ſtate glorious.

Through the faith of thy bleſſed Son, who is exalted as a Prince and a Savior to give repentance unto Iſrael, and remiſſion of ſins, may we receive the pardon of our tranſgreſſions, the comfort of thine help, and the joys of thy ſalvation.

Great peace have they who love thy law, and nothing ſhall offend them — ſhed abroad the love of thyſelf in our hearts, then ſhall we love and walk in thy ways, they are pleaſant to him that walketh therein, and none of thy commandments are grievous—as we are the objects of thy compaſſion, may we be able to forbear and forgive, putting far from us all anger, ſtrife and variance—let a life of meekneſs, quietneſs and peace, be the fruit of our daily worſhip, and a proof that it is not in vain in the Lord. By thy good providence, O God, our heavenly Father, preſerve us, if it pleaſe thee, from all evil and miſchief, from fierce diſeaſe and tormenting pain. As in the midſt of life we are in death, ſo may we be always prepared for that great change, that whether we live we may live unto the Lord, and whether we die we may die unto the Lord, ſo that whether living or dying we may be thine.

O thou who art ever preſent, who ſearcheſt the hearts and trieſt the reins of

of the children of men, have mercy upon us; turn us from every evil way, and in whatever ſtation thou art pleaſed to appoint us, may we uniformly and faithfully diſcharge our duty. Let not our integrity be removed from us, that when thou pleaſeſt, who art the ſupreme judge of quick and dead, to ſummon our appearance at thy bar, we may have confidence in thy mercy, and a joyful hope of a reſurrection to eternal life and bleſſedneſs.

Accept our praiſes for thy perpetual goodneſs to us ever ſince we were born, for our ſleep by night, for the pleaſant return of the light and of the day; for the uſe of reaſon, and the means of grace; and above all, for thy chief mercy, Chriſt Jeſus.—With all that is within us we would bleſs thy name for this unſpeakable gift, aſcribing to him, with thyſelf, and ever bleſſed Spirit, the kingdom, the power, and the glory, for ever and ever. Amen.

Our

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

PRAYER

FOR A FAMILY ON

THURSDAY EVENING.

GREAT and glorious Lord God, the high and lofty One, before whoſe majeſty and perfection archangels veil their faces with their wings, and fall proſtrate with the deepeſt ſelf-abaſement; how ſhall ſinful duſt and aſhes approach thy preſence ſo as to find acceptance with thee, who have taken up arms againſt thy majeſty, trampled on thy commandments, and caſt thy words behind our backs—yet, notwithſtanding theſe repeated offences, we are encou-

raged to come into thy preſence, and to take thy venerable name upon our polluted lips—we do not come in our own names, making mention of our own merits, but truſting in the name and mediation of thy Son our Lord, in whom alone thou art well pleaſed—Deliver us, for his ſake, from all our tranſgreſſions, for which our hearts condemn us, and of all which thou, who art greater than our hearts, knoweſt us to be guilty.

May the time paſt of our lives ſuffice to have lived to ourſelves, and to have ſerved our own luſts and pleaſures—grant us an increaſe of thy grace and holy Spirit, to guard us againſt ſin, and to ſtrengthen us in the path of duty, that we may ſerve thee without fear in righteouſneſs and holineſs all the days of our lives.

And now, O Lord, be pleaſed to accept our evening ſacrifice of praiſe and thankſgiving for the mercies of the day paſt,

paſt, and for that goodneſs and mercy which have followed us all our lives long; we implore the continuance of the ſame goodneſs this night—Except the Lord keep the city, the watchman waketh but in vain—Take care of us, O Lord, when we cannot ſo much as attend to our own preſervation, or be ſenſible of any danger we may be expoſed unto; and after a quiet and refreſhing reſt, let us be ſafely brought to the beginning of another day, fitted and diſpoſed for the duties and events of it. We would deſire patiently to ſubmit to all the afflictions, and the variety of diſappointments we muſt meet with through life, and encourage ourſelves in the delightful perſuaſion, that every event ſhall terminate in our benefit and advantage. Animated with this hope, we would meet every trial with fortitude till we come to the greateſt of all, when heart and fleſh ſhall fail—yea, though we walk through the valley and ſhadow of death, we will fear no evil—thou haſt been our father and our friend hitherto,

and we know thou wilt not forſake us in the moſt trying hour—in ſickneſs and in health, in death and in life, in proſperity and in adverſity, we commend our ſpirits into thine hands.—Lead us by the right hand of thy righteouſneſs, defend us with the right arm of thy power, until thou haſt brought us to the haven where we would be! Hear our prayers, we humbly beſeech thee, and accept of us in Jeſus Chriſt, our bleſſed Mediator and moſt merciful Redeemer. Amen.

PRAYER

FOR A FAMILY ON

FRIDAY MORNING.

O Lord God Almighty, the maker, preſerver, and governor of the world, on whom we continually depend, and to whom we are ſubject and accountable; we acknowledge and adore thee as our Lord, our Lawgiver, our Judge, and our merciful God and Father in Chriſt Jeſus thy Son; we thank thee that thou haſt not forgotten to be gracious, nor in thine anger ſhut up thy tender mercies from us; thy watchful providence has been over us for good,

and thou art now waiting to be gracious; the comforts of thine all-providing hand are now prepared for us, and that ſuperintending care of thine, which giveth food to the young ravens when they cry, is much more abundantly manifeſted to us who put our truſt under the ſhadow of thy wings:—we adore thee for theſe, and all other mercies of thy bountiful hand, but eſpecially that thou haſt ſo loved the world, as to give thine only begotten Son to be a ſacrifice for us, and to ſuffer death upon the croſs for our redemption—graciouſly, and for his ſake, forgive our manifold offences, which in thought, word and deed, we have committed againſt thy divine majeſty;—the many things we have done which we ought not to have done, and the many things we have omitted to do which was our bounden duty to perform, the Lord pardon thy ſervants for theſe things, and lay not iniquity to our charge.

As

As thou haſt mercifully brought us to the beginning of this day, ſo do thou further us with thy continual help, and defend us in the ſame with thy mighty power.—Grant that this day we fall into no ſin, nor run into any kind of danger.—Be with us in all places, and upon all occaſions.—Guide our feet into the way of peace: preſerve us from the paths of the deſtroyer: keep us both outwardly in our bodies, and inwardly in our ſouls; and while we are purſuing things temporal, may we do it in ſuch a way and manner, as that we may not finally loſe thoſe things which are eternal.—May our improvement in knowledge and true holineſs be manifeſt every day, that the great purpoſes of life may be anſwered in us, and the hour of our death be embraced with chearfulneſs, that we may then have nothing to do but to reſign our ſpirits into thine hands, and finally tread down Satan under all our feet, though he now deſires to have us, that he may ſift us as wheat, gracious and heavenly Father, grant that

our faith may never fail till we fail upon earth, when we truſt for a gracious reception into the kingdom of our God and Savior.

We intreat of thee, thou Father of mercies, to afford us the aſſiſtance of thy grace and ſpirit, in order that we may maintain a devout ſenſe of thine excellent nature, and unfeignedly reverence thine authority—that we may love thee with all our hearts, and delight in the way of thy ſtatutes—that we may have a right underſtanding of that religion which is acceptable unto thee, and recommended to us in the goſpel of thy bleſſed Son.—May our hearts be endued with every pious and virtuous diſpoſition, and under the influence of the great truths we profeſs to believe, the vices of our minds, and the diſorders of our lives, may be effectually corrected and ſubdued.—In righteouſneſs and true holineſs may we walk before thee all the days of our lives, through Jeſus Chriſt thine only begotten Son, and our Lord and Savior,

in

in whoſe excellent form of words we would ſum up all our petitions, ſaying,

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

PRAYER

PRAYER

FOR A FAMILY ON

FRIDAY EVENING.

O THOU infinitely wiſe, holy and merciful God, whom to know is life eternal; we deſire to approach the throne of thy grace, through the merit and interceſſion of our bleſſed Redeemer, and to plead with thee for thoſe bleſſings which thou haſt promiſed to ſuch as ſeek thy face and favor in him.—We are alienated from the life and love of God by wicked works, and becauſe of the blindneſs of our hearts.—Do thou, O Lord, who didſt once command the light to ſhine out of darkneſs, ſhine into

into our benighted minds, to give us the knowledge of thy glory in the perſon of Jeſus Chriſt. — Every good and perfect gift is from above, and cometh down from the Father of lights; and thou haſt been pleaſed, in thy condeſcending mercy and grace, to tell us, that if any man lack wiſdom to aſk it of God;—help us, we pray thee, ſo to aſk that we may receive, ſo to ſeek that we may find, and knocking at wiſdom's gates may they be unfolded to us. Diſcover to us by thy divine illuminations, ſuch a view of thy holineſs as ſhall lay us low in the duſt of humility and ſelf-abaſement;—ſuch a view of thy juſtice, as ſhall convince us of our guilt and danger, on account of our tranſgreſſions againſt thee;—and ſuch a view of thy rich mercy in Chriſt Jeſus, as ſhall lift up our hearts with hope, with confidence, and with joy.

It is our bounden duty, and we would eſteem it our greateſt privilege to adore and magnify thy name for the many mercies of the paſt day. We thank thee

for ſpared lives, and all the comforts of them; for that meaſure of health we enjoy, and the many other favors we have received at thine hand, which we cannot innumerate—that thou haſt called us into life, and that we partake of the bleſſings of thy family.—In the time of our proſperity thou haſt rejoiced over us to do us good—in the day of our adverſity thou haſt heard our prayers, and delivered our ſouls from affliction.—Becauſe thou haſt been our helper, and our friend, therefore will we praiſe thee.—Above all, we thank thee for thine unſpeakable love in the gift of thy Son Jeſus Chriſt, and for every ſpiritual bleſſing conveyed to us through him.—We bleſs thee, that thou didſt ſend him into the world, to lead us to the knowledge and worſhip of thee the only true God, to eſtabliſh in our hearts the love of righteouſneſs, and to train us up for everlaſting felicity.—May all thy diſpenſations towards us be ſanctified, whether proſperous or afflictive; let us receive the one with gratitude, and endure

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the other with patience, that we may approve ourſelves the children of God, without rebuke, in the midſt of a crooked and perverſe generation.

And ſince the time of our abode in this tranſitory world is ſo very uncertain, and the final event of things is ſo very important, may we not only live in the expectation, but in a conſtant preparation for another and better world; may our lamps be trimmed, our lights burning, and we be like men who wait for their Lord—that when thou comeſt to reckon with thy ſervants, we may be ready to enter into our Maſter's joy; which God of his infinite mercy grant, for the name and merit ſake of Jeſus Chriſt our Lord and Savior. Amen.

PRAYER

FOR A FAMILY ON

SATURDAY MORNING.

O THOU, who art almighty, all-ſufficient and ſelf-ſufficient, who art exalted above all the praiſes and adorations of the higheſt glorified beings in heaven, but who humbleſt thyſelf to liſten to the ſupplications of duſt and aſhes upon earth, hear us we beſeech thee, who are now preſenting our petitions before thee.—Not that we are worthy ſo much as to lift up our eyes to the place where thine honor dwelleth, or to take thy name into our polluted lips;

lips—for, O Lord our God, thou art indeed the author and center of all good; thou art the fountain and ſource of all the happineſs angels or archangels enjoy; and though reaſon as well as religion has taught us, that without thee nothing is good, yet we have committed two evils—we have forſaken thee the fountain of living waters, and have been hewing out unto ourſelves ciſterns, broken ciſterns, which can hold no water—Such has been our folly, that we have been ſeeking happineſs in the periſhing things of time and ſenſe.—We have been ſaying to the good things of this world—ye are our Gods—we have been ſpending our time in the vain purſuit of pleaſure, riches and honor, and in the gratification of our carnal luſts and affections, to the neglect of thy favor, the concern of our ſouls, and the things which appertain unto eternal life.

But, O Lord our God, as thou haſt been pleaſed to ſpare us hitherto, let it be to convince us of our folly, that we may

may learn to repent of it before it be too late.—Diſcover to us, we pray thee, the vanity and emptineſs of all ſublunary joys, and impreſs our hearts with an affecting penitent ſenſe of our exceeding guilt and depravity—May we follow the pious example of the returning prodigal, and confeſs with him that we have ſinned againſt heaven and in thy ſight; do thou receive us graciouſly into thy favor for the dear Redeemer's ſake—Look not upon our offences, but upon the face of thine anointed, and do away all our tranſgreſſions.

And in order that we may be partakers of that happineſs which the world can neither give nor take away, of that joy which is unſpeakable, and that peace of God which paſſeth all underſtanding; aſſure us that we are the objects of thy care and love, that our calling and election may be made ſure to us by the poſſeſſion of every ſcriptural evidence of thy favor, which is better than life—and by the teſtimony of a good con-

ſcience, that in godly ſincerity, in faith unfeigned, and in fervent love to God and man, we may have our converſation in this world—May we approve ourſelves the ſeed which the Lord hath bleſſed.

May we know and feel thy ſervice to be perfect freedom—and while the vain and trifling, the covetous and proud, the ſenſual and worldly, ſeek no higher happineſs that what is to be derived from the periſhing things of this world, may our treaſure be in heaven, and our affections fixed where true joys are to be found, that when this day, and all our days ſhall be ended, when the heavens ſhall depart, when the earth ſhall be diſſolved, when the ſun ſhall be turned into darkneſs, and the moon withdraw her ſhining, we may rejoice in hope of the glory of God, and drink of thoſe rivers of pleaſure which flow at his right hand for evermore.

We commend to thy fatherly notice and regard all our family concerns; as we

we are in a world ſubject to viciſſitudes, under them all may we be thankful and ſubmiſſive, knowing that our intereſts are near thy heart, and that our cauſe is thine.—We would caſt every burden upon the Lord, knowing that thou wilt ſuſtain us.—In ſimplicity and godly ſincerity may we have our converſation in the world, and may we be void of offence both towards God and man, herein imitating his conduct who did nothing amiſs—in his name we ſupplicate thine aſſiſtance, for without thee we can do nothing, and in his words we ſum up our imperfect ſupplications to thee:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

PRAYER

FOR A FAMILY ON

SATURDAY EVENING.

O THOU high and holy One, whoſe ways are above our ways, and whoſe thoughts are above our thoughts! Wherewithal ſhall we come before the Lord, and bow ourſelves before the moſt high God—ſhall we come with thouſands of rams, or ten thouſands of rivers of oil—ſhall we give our firſt-born for our tranſgreſſion, the fruit of our bodies for the ſins of our ſouls—None of theſe things are required at our hands, but we would come in his name, which is

exalted above every name, even the name of Jeſus Chriſt thy Son our Lord—with him thou art always well pleaſed, and haſt encouraged us to aſk every bleſſing for his ſake. We worſhip the Lord of all Lords, whoſe mercy endureth for ever, and whoſe tender regards are over all thy works.—All beings wait upon thee, for from thee every good proceeds—thou openeſt thine hand and ſatisfieth the deſire of every living thing—the graſs that groweth for cattle, and herb for the ſervice of man, are thy gift, thou ſovereign Lord of all.—The wonders of our frame and conſtitution are the work of thine hands, and the powers of our minds are the gifts of thy goodneſs! O Lord our governor, how excellent is thy name in all the earth!—who can deſcribe thy mighty acts!—who can ſhew forth all thy praiſe!—When we think or ſpeak of thy mercies, they are more than can be numbered.—We will give thanks unto thee as long as we live, and will praiſe thy name for ever and ever.

We acknowledge our vileneſs and unworthineſs—we have forfeited every title to thy favor—all our righteouſneſs is defective, and will not ſtand the ſcrutiny of thy juſtice—our goodneſs fades as the leaf, 'tis like the morning cloud and the early dew, it ſoon paſſeth away—our very repentance needs repenting of, and our tears want waſhing from their ſpiritual impurity—Waſh us thoroughly from our iniquities, and cleanſe us from our ſins—though our ſins are as ſcarlet, and of the deepeſt dye, may they be pardoned and forgiven for his ſake, who purchaſed the church with his own blood.

By thy good hand upon us we are brought to the cloſe of another week—Goodneſs and mercy have followed us hitherto, thy fatherly care and watchful providence have been our conſtant attendants—we will praiſe thy name for ever, and will never forget the loving-kindneſs of the Lord, but be telling of his ſalvation from day to day—how many ſeen and unſeen difficulties and

dangers have we eſcaped, and how many ſpecial mercies have we been partakers of! let thy bleſſing, O Lord, be continued to us this night—Confiding in thy fatherly goodneſs and care, we would lay us down in peace, praying for thy protection, that we may be ſtrengthened and fitted for thy worſhip and ſervice the enſuing day, and for attending thee in the ordinances of thine appointment—And as one week after another is paſſing over our heads, may we be preparing for our final change, may we wait all the days of our appointed time till that change arrives—be it ſooner or later may we be ready for it, and inherit the kingdom prepared for us from the foundation of the world—All we aſk is in the name, and for the ſake of Jeſus Chriſt our Lord and Savior, who has taught and commanded us when we pray, to ſay,

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as

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it is heaven. Give us this day our daily bread. Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever, and ever. Amen.

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A GENERAL INTERCESSORY PRAYER FOR ALL RANKS, DEGREES, AND CONDITIONS OF MEN, WHICH MAY BE USED AS TIME AND CIRCUMSTANCES ADMIT.

O GOD, the creator and preſerver of all mankind! we humbly beſeech thee for all ſorts and conditions of men, that thou wouldſt be pleaſed to make thy ways known unto them, thy ſaving health unto all nations—more eſpecially we pray for thy choiceſt bleſſings upon the kingdoms and nations of which we are a part—moſt heartily we beſeech thee, the King of Kings and Lord of Lords, with thy favor to behold our moſt gracious ſovereign King George, and ſo to repleniſh him with the grace of thy Holy Spirit, that he may always incline to thy will and walk in thy ways—let him be under the continual guidance of thy wiſdom, and the care and protection of thy providence—may he

be the faithful guardian of public order, liberty and happineſs—in wiſdom and righteouſneſs, juſtice and clemency, may he rule the people—aſſiſt him in the important duties of his government, preſerve him from the deſigns of his enemies, give him the hearts of his ſubjects, and proſper all his deſigns for the public good—may his reign be long and proſperous, and may he finally exchange an earthly for a heavenly diadem, even a crown of righteouſneſs, which ſhall never fade away.—And may it pleaſe thee, thou fountain of all goodneſs, to bleſs and preſerve our gracious Queen Charlotte, his royal highneſs George Prince of Wales, and all the royal family—may thy watchful providence evermore defend them from all evil, and proſper them with all good—may they cultivate all thoſe virtues which will render them ornaments to their ſtations, and bleſſings to the world—guide them by thy counſel in this world, and hereafter receive them into thine everlaſting kingdom.

Bleſs the King's counſellors, the high court of parliament, the nobility, judges, magiſtrates and commonalty of theſe lands, may they diſcharge the duties of their reſpective ſtations with underſtanding and wiſdom, with integrity and honor—may they ſeverally employ their example and influence in the ſupport of public order and virtue, and be faithful ſtewards of the manifold gifts of thy bounty—that from the wiſe and faithful execution of our laws, the guilty may ever meet with neceſſary puniſhment, and the injured and oppreſſed find ſure relief.

Preſerve the peace, liberty and happineſs of our native country—defend us from the deſigns of our enemies, and from all great and waſting calamities, and continue unto us the uninterrupted enjoyment of the bleſſings of civil ſociety—Continue and confirm to the inhabitants of theſe kingdoms, the excellent form of government eſtabliſhed amongſt us; and may our liberties, civil and religious, be preſerved inviolate to

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our lateſt poſterity—and at the ſame time may principles of loyalty and due ſubjection prevail amongſt the inhabitants of this iſle and its adjacent dominions—may we render to Cæſar the things that are Cæſar's, not forgetting the higher obligation, to render unto God the things that are God's.—And above all we pray, becauſe it is for the ſake of all, that a double portion of thy ſpirit may reſt upon all thoſe who are appointed to miniſter in holy things; let thy bleſſing deſcend, in a particular manner, upon the moſt reverend the archbiſhops, the right reverend the biſhops, the reverend the deans, the prebendaries, and all the inferior clergy belonging to the church eſtabliſhed in theſe realms; neither pray we for theſe alone, but for every other proteſtant miniſter and congregation, who in ſome particularities may differ from us—enlighten all the miniſters of the chriſtian religion with true knowledge and underſtanding of thy word, and grant that all they that do confeſs thy holy name,

may agree in the truth of thy holy word, and live in unity and godly love; —may they ardently purſue the great and good work of inſtructing the ignorant and reclaiming the vicious; and by the excellence of their doctrines and the holineſs of their lives, may they ſave themſelves and thoſe who hear them— that uncorrupted by the deſire of gain, and unſeduced by the love of applauſe, they may purſue the great ends of their office with ſimplicity of intention and chriſtian fortitude, oppoſing error and reproving vice in the ſpirit of love and meekneſs, approving themſelves the ſervants of God without rebuke, in the midſt of a crooked and perverſe generation, amongſt whom may they ſhine as lights in the world, that they may finally deliver up their accounts with joy, when the great ſhepherd and biſhop of ſouls ſhall require them at their hands.

Look down, we beſeech thee, with an eye of mercy and regard upon every inſtitution of human learning and ingenuous

nuous education, and particularly upon our two univerſities of Oxford and Cambridge—may they promote uſeful knowledge and the true principles of religion and virtue—and teach thoſe who enjoy the benefit of ſuch inſtitutions, to apply with aſſiduity to a purſuit ſo laudable, and to eſtabliſh early habits of piety and benevolence, induſtry and ſobriety, that they may be qualified to ſupport a reſpectable and uſeful character in the world;—and may every chriſtian inſtitution, every academy and ſeminary appointed for religious purpoſes, by whatever ſyſtems of faith or modes of worſhip they are diſtinguiſhed, increaſe in zeal, not for the ſeveral diſtinctions which ſeparate them, but for the great cauſe in which they ſhould be all united—the cauſe of religion and virtue.

Send down thy heavenly bleſſing upon every part of the chriſtian world—put an end to all perſecution and uſurpation over the judgments and conſciences

of men—let wiſdom and goodneſs, liberty and peace, charity and happineſs, every where abound.—May all the families and kingdoms of the earth be brought to the knowledge and worſhip of thee the only true and the living God—May all who bear the chriſtian name be purified from all unchriſtian principles and practices, and approve themſelves worthy the honorable character which they ſuſtain—more eſpecially, may they exerciſe that ſpirit of candor and charity towards each other, which is the bond of peace—May the goſpel of Jeſus Chriſt be more generally received, more perfectly underſtood, and more conſtantly regarded throughout the world; and let all who name the name of Chriſt evermore depart from all iniquity.

May all thoſe who appertain to us in every relative capacity, be the peculiar objects of thy fatherly care and compaſſionate regards—as their perſons are various, ſo of courſe muſt their neceſſi-

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ties be—mercifully ſuit thy bleſſings to their wants, put their tears into thy bottle, write their names in the book of life, and may their ſouls be precious in thy ſight—let all their temporal concerns be ſo diſpoſed of by thy providence, that they may receive comfort therefrom in the midſt of a world of trouble and difficulty—but above all, may they be adopted into thy family, become heirs of God, and joint heirs with Chriſt Jeſus!

Finally, we commend to thy fatherly goodneſs all thoſe who are any ways afflicted or diſtreſſed in mind, body, or eſtate—that it may pleaſe thee to comfort and relieve them under their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions.—Bring into the way of truth all ſuch as have erred and are deceived—ſtrengthen ſuch as do ſtand, raiſe up thoſe who fall, and comfort all that mourn, give them beauty for aſhes, the oil of joy for mourning,

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and the garment of praiſe for the ſpirit of heavineſs—Provide for the fatherleſs and widows, and all who are deſolate and oppreſſed—Aſſiſt all who are in neceſſity or trouble, and have compaſſion upon all who are afflicted—Bleſs our friends, reward our benefactors, forgive our enemies, perſecutors and ſlanderers, and turn their hearts.

Accept, O gracious Father, the pious ſentiments of our hearts, and the devout homage of our lips, which we offer unto thee in the name and as the diſciples of Jeſus Chriſt our Lord, who has taught us to addreſs thee as

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

A SUITABLE MEDITATINO ON CHRISTMAS-DAY.

WHEN man came out of his Creator's hands, he was perfectly holy, juſt and good—his nature was worthy its author, and made like himſelf.—The continuance of our firſt parents in this ſinleſs ſtate, is generally believed to be of very ſhort duration—ſin entered into their earthly paradiſe, and they fell a ſacrifice to its inſinuations, involving themſelves and their poſterity in the curſes conſequent upon their own original tranſgreſſion—theſe are facts eſtabliſhed by the authority of Scripture, and confirmed by inconteſtible proofs; our own church, in her articles and homilies, very explicitly treats of them, and deſcribes mankind in general as alienated from God—naturally averſe to all good, and prone to every evil inclination and action! where then muſt ſuch creatures be but in the high

high road to deſtruction, without any true propenſity to turn unto God and live.—In this deſperate ſituation of things, when there was none in heaven or in earth to pity or ſave, the divinity himſelf took this arduous taſk into his own hands—his own glorious nature, though one in eſſence, yet conſiſts of a trinity of perſons—one of whom condeſcended to take our nature upon him, and what was determined before all worlds was accompliſhed at this time, when he was born of a pure virgin, to the wonder and aſtoniſhment both of angels and men—the former celebrating his birth with hymns of praiſe and thankſgiving, and making known to the enraptured ſhepherds the myſteries of a Redeemer's advent—"Unto you is born this day in the city of David, a Savior, which is Chriſt the Lord"—but leſt they ſhould expect a prince, accompanied with outward pomp and magnificence, the place of his birth was deſcribed as ignominious and mean; this ſhall be a ſign unto you—you ſhall find

the babe wrapped in ſwaddling clothes, and lying in a manger; but at the ſame time telling them the bleſſed effects of his incarnation—for immediately the multitude of the heavenly hoſt broke out into this triumphant doxology—"Glory to God in the higheſt, and on earth peace, good will towards men."

Thus this adorable perſon, for us men and for our ſalvation, was for a little time made lower than the angels themſelves—they beheld their Creator and Lord, when born at Bethlehem, wrapt in ſwaddling clothes and laid in a manger—Though ſurrounding cattle were the chief attendants of the infant Meſſiah and his virgin mother, and in all outward appearance the new-born Savior was, from the moment of his nativity, forſaken, deſpiſed, and rejected of men, he was ſtill revered of angels—the church of the redeemed bowed the knee, and unfallen ſpirits ſung in that ignominious place, where horſes fed and oxen lowed—the preſence of God

incarnate conſecrated the ſtable into a temple of glory, and ennobled the manger where he ſlumbered into a throne of grace.

Yet the angels were not the only worſhippers of the incarnate Deity; many great and wiſe men from the Eaſt being directed by a ſtar deſignated for that purpoſe, and which attended them all their journey, pointing out the road, fixed its temporary reſidence over the place where Immanuel was born—the wiſe men rejoiced when they ſaw the ſtar, but more ſo when they beheld their Savior and their God—they inſtantly fell down and worſhipped him, and out of their treaſures preſented unto him, gold and frankincenſe and myrrh.

Thus was his birth celebrated by the multitude of the heavenly hoſt—by ſhepherds who watched over their flocks by night—by the wiſe men ſent from Herod—by old Simeon, and Anna the propheteſs—theſe, and only theſe, ſeem-

ed to have acknowledged him in his low eſtate, and upon his firſt entrance into our world; for though the benefits accruing from his incarnation are of ſuch univerſal extent, and entered upon with ſuch unparalleled benevolence, he was ſlighted at his birth—abuſed, reviled, and contemned in the ſubſequent part of his abode in our world.

What remains for us who profeſs to be the diſciples of ſuch a maſter, upon the commemoration of this day, but with adoring hearts and thankful lips to ſing the praiſes of our incarnate Lord—to meditate on the wonders of his aſtoniſhingly diſintereſted love, and in our humble degree to follow the example of his holy life, to imitate him in his imitable perfections. I ſhall now proceed to ſome devotions ſuitable hereto, taking it for granted that the public worſhip of God, as eſtabliſhed by our church, will be carefully attended by every devout chriſtian.

A PRAYER FOR THE COMMEMORATION OF CHRISTMAS-DAY.

O THOU incarnate Word of God moſt high, who didſt condeſcend to lay aſide the glories of immortality, and veil thyſelf in human form; paſſing by the nature of angels, and waſt made of a woman—born in our world, in our nature, with all its weakneſs and infirmities, but without one ſtain or ſpot of ſin or defilement—glory and honor and thanks be to thy divine and adorable Majeſty, that when no eye pitied, the bowels of thy compaſſion yearned in our behalf, commiſerated our caſe, and came down to our help—The word was made fleſh and dwelt amongſt us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth.—Thou haſt indeed raiſed up a great and mighty ſalvation for us, to heal and forgive the ſinful, to help the miſerable, and to ſave that

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which was loſt.—God ſo loved the world, that he gave his only begotten Son to anſwer theſe bleſſed purpoſes, and greater love than this none can ſhew. O what manner of love, what manner of mercy, what manner of grace is this, that the eternal Son of God ſhould become the mortal ſon of man—that we who were enemies and ſtrangers might be reconciled to God, and adopted into the family of heaven—made heirs of God and joint heirs with Chriſt Jeſus—that we might be tranſlated out of the kingdom and dominion of Satan into that of his dear Son—that the ſpirit of his Son might be ſent forth into our hearts, that we might cry Abba Father. May we praiſe the Lord for his goodneſs, and for ſuch wonderful works manifeſted to the children of men—may our ſouls magnify the Lord, and our ſpirits rejoice in God our Saviour, who has remembered us for good, who has viſited and redeemed his people.

And ſince thou haſt laid help upon One mighty to ſave, and haſt found a ranſom for us, grant that we may gladly receive the welcome news—that Jeſus Chriſt is come into the world to ſave ſinners—that he who came into the world in the fulneſs of time, may be formed in our hearts as the hope of glory—and as the way of ſalvation is plainly declared unto us, let us evermore walk therein. Thy name waſt called Jeſus, that thou mighteſt ſave thy people from their ſins—ſo redeem us, gracious Lord, from all iniquity, and purify us unto thyſelf a peculiar people, zealous of good works—that walking in the faith of thy goſpel, and in the ways of thine appointment, we may finally inherit the kingdom purchaſed for us by all the bleſſed effects of thine holy incarnation.—Hear us, O God our Savior, and bleſs us for thy mercies ſake. Amen.

A SUITABLE MEDITATION ON GOOD-FRIDAY.

BEING ſo called in commemoration of that tragical, and yet glorious event of the death of the Son of God—tragical, becauſe he was by wicked hands crucified and ſlain—glorious, becauſe on it our ſalvation depends—for had he not died, mankind would never have been ſaved—ſo that what we deplore on one hand, we are thankful for on the other.

We have already treated on the miraculous incarnation of the Meſſiah, and if we trace him from infancy to a ſtate of youth, we ſhall find him buſied in following the occupation of Joſeph his reputed father; ſo that the Jews ſaid concerning him, Is not this the carpenter, the ſon of Mary?—He who laid the foundations of the earth, and by his excellent wiſdom made the heavens—

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he who ſhakes the ſyſtem he hath made, and the pillars thereof tremble; who ſpeaketh to the ſun and it ſhineth not, and ſealeth up the ſtars—even he diſdained not to fix a mark of honor upon honeſt induſtry, by earning his own livelihood as ſoon as his age would permit, and until he commenced the great work of the miniſtry.

Though the bleſſed Jeſus was conceived and born without original ſin; and though his life was exempted from the remoteſt ſhadow of actual tranſgreſſions, ſtill he vouchſafed to ſtamp the higheſt authority on the laver of typical regeneration, by his own perſonal ſubmiſſion to the ordinance of baptiſm, during which ordinance the heavens were opened, and the divine complacency was audibly teſtified in the perſon and prieſthood of his incarnate ſon.

Shortly after he was aſſailed in the wilderneſs by the enemy of God and man—he conflicted with Satan, and was more

more than conqueror over him—Paradiſe was loſt by the yielding frailty of Adam, and paradiſe was regained by the unrelaxing firmneſs of Jeſus Chriſt the righteous—In this, and every other part of his life and work, he was left alone and unſupported by any viſible agent; but after he had foiled his adverſary, we are informed, that angels came and miniſtred unto him—thus did the captain of our ſalvation bruiſe the ſerpent's head, and was tempted in the wilderneſs, that he might be able to ſuccour them that are tempted—ſo that no weapon formed againſt the heirs of ſalvation ſhall finally proſper or prevail.

The Son of God commenced a miniſter of the goſpel ſoon after his temptation in the wilderneſs.—How beautiful upon the mountains were the feet of him who brought good tidings, and publiſhed peace between God and ſinners—himſelf the peace-maker and the publiſher of it—how often did he conſecrate the mountains of Judea by his

own perſonal miniſtrations, and cauſe the hills of the earthly Canaan to echo with the ſweeteſt notes of ſalvation.

And though the miniſtry of the word, and his diſputations with the Rabbies, Scribes and Phariſees of thoſe days, employed a great part of his time, and another part was taken up in delightful converſe with his diſciples, on the nature of his kingdom and government, in healing the ſick, caſting out devils, miraculouſly feeding multitudes, cleanſing the lepers, opening blind eyes, raiſing the dead, and in many other exertions of his divine power and godhead—yet we find him frequently retiring in ſecret approaches to God, breathing out his ſoul in ſtrong crying and tears—He would often withdraw to ſome deſolate mountain or unfrequented field, and ſpend whole nights in communion with his Father; like the ſolitary but melodious nightingale, he retreated from the ſcenes of hurry and obſervation, to ſend up the heavenly breathings of his ſoul in undiverted

undiverted ſupplications and unmoleſted praiſe—Not a ſigh that heaved the Mediator's breaſt, nor a groan he uttered, nor a petition he advanced, but was noticed, accepted and recorded in heaven, and ſhall have its full effect, in the glory of his Father, and the ſalvation of all his people.

On the mount of transfiguration, prior to his laſt ſufferings, he was attended by the glorified ſoul of Moſes, and the glorified perſon of Elijah—theſe were diſpatched as heavenly ambaſſadors, to converſe with him on the ſubject of his own deceaſe, which he was ſhortly to accompliſh at Jeruſalem—and ſoon after that ſolemn night arrived, on which he was ſold and delivered into the hands of ſinful men!—he retired for the laſt time before he ſuffered, into the garden at the foot of the mount of Olives, where he had often enjoyed many delightful ſeaſons of fellowſhip with God—in this very garden of Gethſemane muſt he likewiſe experience the out-pourings of his Fa-

ther's wrath in our place and ſtead.—Here it was that his righteous ſoul became exceeding ſorrowful, even unto death—here it was that the ſpotleſs victim began to feel the dreadful weight of imputed guilt, and the terrors of avenging juſtice—when his inward agony forced his blood from his veins through his threefold veſture—when himſelf lay proſtrate on the earth with his garments literally rolled in blood—when, as the ſurety of the covenant and ſubſtitute for his people, he actually bore the ſins and carried the ſorrows of the whole world—and with the names of every true Iſraelite upon his heart, our great high-prieſt, Jeſus the Son and Lamb of God, ſuſtained that puniſhment for ſin which muſt otherwiſe have been levied on ſinners to all eternity.

He received the inſidious kiſs of Judas—he was mocked and ſtruck and ſpit upon—cloathed with inſulting ſcarlet, and crowned with a wreath of thorns—he was tied to the ignominious

pillar

pillar and ſcourged with rods of knotted wire—the ploughers ploughed upon his back and made long furrows.

He was finally led as a lamb to the ſlaughter, ſinking under the weight of his croſs—he was nailed to the inſtrument of death, and groaned from the deepeſt receſſes of his agonizing heart, that exclamation of overwhelming woe, "My God, my God, why haſt thou forſaken me." During the ſix hours he remained alive on the croſs, he was ſuffering the vengeance due to our ſins, and during the laſt three the ſun drove back his chariot—there was darkneſs over all the earth, a midnight nature ſhuddered to behold!

What remains then, after having accompanied our Savior from his birth to his crucifixion, but that we ſhould look upon him whom we have pierced and mourn—that we ſhould ſee the malignity of ſin through the ſufferings of our dear Redeemer—that we ſhould ſmite our hearts

hearts with penitential ſorrow when we ſee the Savior bleeding, undergoing the puniſhment inſtead of us, taking the burden of guilt from our ſhoulders and bearing it in his own body on the accurſed tree, to deliver us from the wrath to come, and to purchaſe eternal redemption for us.—Let us endeavour to teſtify the power of Chriſt's death, by crucifying the old man, and deſtroying the whole body of ſin, that from henceforth ſin may not reign in our mortal bodies, that we may glory in nothing but the croſs of Chriſt, by which the world is crucified unto us and we unto the world.

A PRAYER

A PRAYER FOR THE COMMEMORATION OF GOOD-FRIDAY.

O HOLY, bleſſed and adorable Savior, who didſt ſuffer death upon the croſs for our redemption, and didſt undergo unparalleled inſults and contumely from the creatures of thy power, whom thou cameſt into the world to ſave and redeem.—Thy life, O holy Jeſus, was a life of hardſhip and ſuffering, which no tongue can adequately expreſs, and thy death and paſſion ſuch as angels themſelves cannot deſcribe—thou didſt bear our ſins in thine own body on the tree!—thou waſt throughout a man of ſorrows and acquainted with griefs, and when the bitter cup of ſufferings was put into thine hands, thou didſt drink it up even to the very dregs!—thou didſt tread the wine-preſs of thy father's anger alone, and of the people there was none with thee—and finally finiſhed the work given thee to do! What ſhall we render and aſcribe to thy name, O thou ſuffering

Savior

Savior of ſinners, who haſt purchaſed us with thine own blood—our ſins, our tranſgreſſions, and the multitude of our iniquities, pierced thy bleſſed heart, occaſioned thy dreadful groans!—Lord, what is man that thou ſhouldſt take ſuch knowledge of him, and do ſuch wonders for him—no returns can equal thy kindneſs, no praiſes ſufficiently celebrate thine incomparable goodneſs—ſend forth thy ſpirit into our cold and frozen hearts, and there ſhed abroad a Savior's love—let thy precious death and paſſion create and occaſion in us a death unto ſin, a new life unto righteouſneſs—We are not our own, we are bought with a price, let us glorify God in our bodies and ſpirits which are thine—we were not redeemed with corruptible things, ſuch as ſilver and gold, but with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot! Grant that the life we live in the fleſh may be by the faith of the Son of God, who loved us and gave himſelf for us—let our faith in the ſacrifice of

the

the croſs be fixed and unwavering, and may that faith purify our hearts, work by love, and overcome this preſent evil world.—We aſk this and every other mercy for thy own ſake, and in thy own name. Amen.

A SUITABLE MEDITATION ON EASTER-DAY.

AT the cloſe of our laſt chapter for Good-Friday, we left the ſuffering Savior agonizing on the croſs—an agony no tongue can expreſs, or any heart of man conceive—for as no eye hath ſeen, no ear heard, nor hath it entered into the heart of man to conceive, the things which God hath prepared for them that love him, ſo the price and purchaſe of that inheritance is truly inconceivable—yet it appears, that previous to the diſmiſſion of the human ſoul of Chriſt from his body, the light of God's countenance returned, when he triumphantly cried out, "It is finiſhed." The expiring Mediator did then receive the oil of joy for mourning, and the garment of praiſe for the ſpirit of heavineſs—the Sun of Righteouſneſs goes down without a cloud, and he departs in peace with theſe words upon his

his lips, " Father, into thine hands I commend my ſpirit." — Words that pierced the earth to her center, and ſhook her in her orbit, cleft the ponderous rocks, rent the vail of the temple in twain, and unlocked the abodes of death—light reviſited the earth when the human ſoul of Chriſt aſcended from the croſs—when he rode on cherubs, and did fly and went up to his throne as upon the wings of the wind.

A few diſconſolate diſciples, together with Joſeph of Arimathea, and Nicodemus, a ruler of the Jews, releaſed his precious remains from the croſs, and conſigned them to a virgin tomb—thus was the Lord of Life counted with them that go down into the pit, free among the dead, like the ſlain that lie in the grave, who are remembered no more, but are cut off by God's hand; when he was laid in the loweſt pit, in the place of darkneſs, and in the deep,

But God would not ſuffer his holy One to ſee corruption.

He aroſe on the third auſpicious day—an angel of God burſt the ſeal, and rolled away the ſtone from the entrance of the cavern and ſat upon it—his countenance was like lightning, and his raiment white as ſnow, and for fear of him the keepers did ſhake and became as dead men.—Mary Magdalen, and the other women who had embalmed their Lord with ſpices and perfumes, were the firſt viſitants at his tomb on this firſt morning of the week—their care and concern was, how ſhall we roll away the ſtone from the door of the ſepulchre!—but to their great ſurprize this obſtacle was removed—they had free admiſſion into the ſepulchre, and ſaw this angel of light inſtead of their Savior, who immediately interrogated them, Why ſeek ye the living among the dead—he is not here—he is riſen.

The remaining diſciples were ſatisfied, one by one, with ocular demonſtration of this glorious event, to whom, in various modes, the riſen Lord appeared—to ſome as they were journeying to Emmaus, and to them altogether, except Thomas, where they were aſſembled for fear of the Jews—If the general appears to be ſlain, 'tis uſual for his ſoldiers to fly; but when he ſhews himſelf alive, his rallying troops forget their panic, and return to their deſerted banners—Such was the conduct of the apoſtles and diſciples of our Lord—they threw down their ſhields, and fled, when the Captain of their Salvation fell—they reſumed their arms, and flocked to his perſon, when the Prince of Life revived.

For the ſpace of forty days, he manifeſted himſelf to them after his reſurrection, inſtructing them in the things pertaining to the kingdom, comforting them under their difficulties, exhorting them to a ſteady profeſſion of his name, and aſſuring them of his continual ſpiritual preſence—Lo I am with you always, even to the end of the world.

A PRAYER FOR THE COMMEMORATION OF EASTER-DAY.

O THOU riſen and triumphant Savior, who didſt burſt the barriers of the tomb on the third auſpicious day, becauſe it was not poſſible thou ſhouldſt any longer be holden of death, than to anſwer the purpoſes of thy grace in our ſalvation from the grave, and to open the gate of everlaſting life to all who believe in thy name—Thou diedſt for our ſins, moſt gracious Lord, thou didſt riſe again for our juſtification, and finiſhed the work given thee to do—Bleſſed be the God and Father of our Lord Jeſus Chriſt, who, according to his abundant mercy, has begotten us again to a lively hope by the reſurrection of Jeſus Chriſt from the dead, even to an inheritance incorruptible and undefiled and that fadeth not away, which is now reſerved in heaven for us—'Tis he that liveth and was dead, and behold he is alive for evermore, Amen, and has the keys of hell and of death—The Lord liveth, and bleſſed be our rock,

rock, and let the God of our Salvation be exalted—He that bore our griefs, and carried our ſorrows, who was indeed a man of ſorrows and acquainted with griefs, has wrought eternal redemption for us, with his own right hand and with his holy arm hath he gotten himſelf the victory.—Our eyes are unto thee, thou that art the reſurrection and the life, who haſt life in thyſelf, and canſt quicken whomſoever thou pleaſeſt. —May the power of thy reſurrection be felt and experienced in our hearts, quickening us from a death in ſin to a life of righteouſneſs—raiſing us from the grave of our ſinful luſts and carnal appetites, to newneſs of heart and holineſs of life—that having our part in the firſt reſurrection, on us the ſecond death may have no power—that being riſen with Chriſt, we may ſeek thoſe things that are above, where Chriſt ſitteth at the right hand of God—to whom with the Father and the Holy Ghoſt, be now and ever aſcribed all poſſible honour, might, majeſty, and dominion, henceforth and for ever. Amen.

A SUITABLE MEDITATION ON THE ASCENSION OF OUR LORD JESUS CHRIST.

FORTY days being expired ſince our Lord's reſurrection, he led forth his diſciples to the mount of Olives, where he took his laſt farewel on earth of thoſe who were to ſee him no more on this ſide glory. The ſhepherd of Iſrael had led them hitherto, his unexampled diligence, his inexpreſſible tenderneſs, his exquiſite ſkill, his all-ſubduing might, and his unwearied patience, had attended, watched over, conducted, defended and borne with their weakneſſes during his earthly miniſtrations, whilſt he was working out their eternal ſalvation.—By him, the door of life, they entered in, were ſaved, went in and out and found paſture.—He healed their wanderings, reſtored their backſlidings, pitied their weakneſſes, forgave their denial of him, and led

them in the paths of righteouſneſs, and all this by his perſonal preſence—How great muſt their affliction be, how pungent their ſorrow at his removal from them, had he not revived them with an aſſurance of their ſoon receiving ſuch a plenitude of the Holy Ghoſt and of power from on high, as they had never yet experienced.

And now the great High Prieſt, Jeſus the Son of God, and God the Son, is for paſſing into the heavens, to be glorified himſelf with that glory which he had with the Father before the world was.—When Elijah was taken up into heaven by the miniſtry of ſeraphs, ſublimely ſtiled a chariot and horſes of fire, the aſcending prophet dropped his mantle on the plaintive Eliſha below, with which Eliſha ſmote the waters of Jordan, ſo that they parted hither and thither, and Eliſha went over—ſo the aſcending Savior entailed his bleſſing, and, as it were, bequeathed his mantle to the children he left behind, wherewith

they are enabled to ſmite the waters of affliction, and temptation, nay, of death itſelf, which ſhall cleave in twain like a ſcroll that is rolled back, and leave a way for the ranſomed of the Lord to paſs over.

In all our dangers and diſtreſſes, but chiefly in our laſt and greateſt need, O Lord, let thy rod, the ſcepter of thy kingdom, and the bequeſt of thy ſpirit, guide and ſupport our ſteps, till through the dreaded valley we paſs to the heavenly mountain, on which St. John ſaw the Lamb ſtanding with a great multitude redeemed from the earth.

And it came to paſs, that while he bleſſed them he was parted from them, and was carried up into heaven.—We muſt now form to ourſelves an idea of the Lord of Glory making his public entry into the eternal temple in heaven—as of old by the ſymbol of his preſence, he took poſſeſſion of that figurative and temporary ſtructure which once

once ſtood upon the hill of Sion—we are to conceive him gradually riſing from Mount Olivet into the air, taking the clouds for his chariot and aſcending up on high, while ſome of the cherubic hoſts were diſpatched as heralds, making proclamation as they flew—Lift up your heads, O ye gates, and be ye lift up ye everlaſting doors, that the King of Glory may come in—Who is this King of Glory, chaunted others of the extatic legions—the Lord ſtrong and mighty, the Lord mighty in battle, returning as a conqueror from his ſucceſsful warfare—the Lord Jeſus victorious over ſin, death and hell!—Who ſhall aſcend into the hill of the Lord, and who ſhall reſt in his holy place?—he alone of whom it could be ſaid, that he had clean hands and a pure heart—the Lord of Hoſts, the all-conquering Meſſiah, he is the King of Glory. Amen. Hallelujah.

Thus did God go up with a ſhout, and the Lord with the ſound of the

trumpet—attending ſpirits ſang, Riſe up, Lord, and let thine enemies be ſcattered—while the gazing diſciples reſponſive from below, replied—Return, O Lord, to the many thouſands of Iſrael—Might it not be ſaid concerning theſe highly favoured perſons, who were witneſſes of his aſcenſion, they have ſeen thy goings, O God, even the goings of my God, my King in the ſanctuary.

Seeing then that we have a great High Prieſt that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion of his name—for the aſcenſion of our Savior into heaven is a moſt eminent confirmation of the chriſtian faith, the very glory of the goſpel, and is a moſt triumphant argument againſt infidelity—let us therefore hold faſt the profeſſion of this faith, and practiſe thoſe duties which this profeſſion requires—as our bleſſed Redeemer is thus highly exalted far above all principalities and powers, and is for ever ſat down

at

at the right hand of the Majeſty on high, let us alſo be exalted to heaven in heart and affection—where our treaſure is there will our hearts be alſo—and our principal buſineſs in this world is to fit and prepare ourſelves for the enjoyment of a better, even that city which hath foundations, whoſe builder and maker is God.

A PRAYER

PRAYER FOR THE COMMEMORATION OF ASCENSION-DAY.

INCOMPREHENSIBLY great and glorious Immanuel! who art aſcended up on high, who haſt led captivity captive, whoſe triumphant entrance into the celeſtial gates was the ſong of angels, and is the glory of the redeemed; for thou art entered into the holy place, not with the blood of bulls or of goats, but with thine own blood, having obtained eternal redemption for us—We glorify thy name, O thou great High Prieſt of our profeſſion, that after having bowed the heavens and come down, veiled thyſelf in human form, undergone the miſeries to which our nature is ſubject, and endured the preſſure of divine indignation for our ſins—having ſuffered death upon the croſs for our redemption, and made there by thy one oblation a full, perfect, and ſufficient ſatisfaction for our ſins, and as a proof

proof of thy divine power over death and the grave, for the ſatisfaction and juſtification of thy people, that they might not be faithleſs but believing, thou didſt trample upon the king of terrors, and art aſcended with great triumph into heaven, art gone to prepare manſions of glory for the faithful, and to ſhower down the bleſſings of thy ſpirit on thy waiting children.—Lord remember us now thou art in thy kingdom, regard our ſupplications, relieve our neceſſities—let the King hear us when we call, and as thou haſt royal gifts in thine hand, and art exalted to give repentance unto Iſrael, and remiſſion of ſins, we humbly beſeech thee to give us repentance unto life that needeth not to be repented of, that genuine ſorrow for ſin which flows from a ſenſe of thy pardoning mercy, and will be productive of fruits meet for repentance, that ſo we may receive the promiſe of forgiveneſs which thy goſpel holds out unto us, and walk before thee as pardoned ſinners, keep our garments unſpotted

ſpotted from the world, and have our converſation in heaven, whither thou art gone before, from whence we look for the Savior, who ſhall come the ſecond time without ſin unto our ſalvation, which God of his infinite mercy grant for the ſake of Jeſus Chriſt our Lord. Amen.

A SUIT-

A SUITABLE MEDITATION ON WHITSUNDAY.

AFTER our bleſſed Savior had in the qualities of Prophet, Prieſt, and King, taken his ſeat in heaven itſelf, he in a very ſhort time ſent down the promiſed bleſſing of the ſpirit, which he poured out abundantly on his apoſtles and followers on this celebrated day of Pentecoſt.—They were aſſembled in their uſual manner on the firſt day of the week, for the purpoſes of divine worſhip, when ſuddenly there came a ſound from heaven, as of a mighty ruſhing wind, and filled all the houſe where they were ſitting—and there appeared unto them cloven tongues like as of fire and ſat upon each of them—hereupon they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues as the ſpirit gave them utterance.—It is remarked by an eminent divine of our church, I mean the late

reverend and learned Dr. South, that ſo neceſſary is the knowledge of the different languages to the formation of a chriſtian miniſter, that God worked an eſpecial miracle for the very purpoſe of inſtructing theſe illiterate men (for ſuch till now they undoubtedly were) in thoſe different languages which at that day were neceſſary for the diſcharge of their ſacred function—However this be, or whether or not they retained the knowledge of the different languages after the Holy Spirit was departed from this extraordinary viſit, I will not pretend to ſay—yet certain it is, that for the time being, this gift of tongues was remarkably ſalutary for the promulgation of that goſpel which they were deſignated to inculcate in every part of the world.—Pentecoſt was a feaſt of the Jews, obſerved by them in memory of the delivery of the law from Mount Sinai, and to intreat the divine bleſſing upon their enſuing harveſt—at this feaſt there were vaſt numbers of proſelytes, natives of fifteen different nations, who,

hearing

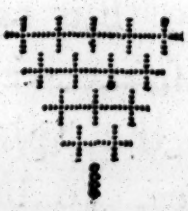
hearing of this wonderful phœnomenon, repaired to the place where the chriſtians were met, and every man in his own language heard them declare the wonderful works of God.—Such a marvellous inſtance of divine power could not fail of exciting their attention, in ſpite of the malevolence and wickedneſs of the Scribes and Phariſees, who wanted to controvert the miracle, and to aſcribe theſe amazing tranſactions to the effects of new wine—but ſo mean a ſubterfuge as this, which contradicted itſelf, and was moſt amply anſwered in St. Peter's ſermon, could not counteract the divine deſigns; for amongſt the numerous hearers there were numerous converts to chriſtianity made, not leſs than three thouſand at one and the ſame time—the church was eſtabliſhed from this very memorable epocha, and diſtant nations heard the bleſſed ſound of a Savior's name—the potentates of the world ſaw the miracles of the apoſtles, the courage and conſtancy of the martyrs, and the daily increaſe of the church, notwithſtanding

ſtanding all their perſecutions—they beheld with aſtoniſhment the rapid progreſs of the faith throughout the Roman empire—they called upon their gods, but their gods could not help themſelves—idolatry expired at the foot of the victorious croſs, and the power which ſupported it became chriſtian.

In this way and manner was the chriſtian religion eſtabliſhed, at a time when the groſſeſt ſpiritual darkneſs covered the earth—not by fire and ſword, plunder and rapine, fraud and violence, but by the far more attractive and powerful influences of the ever-bleſſed ſpirit—that ſpirit which was ſo abundantly poured out on the day of Pentecoſt upon the firſt followers of Chriſt, and which is the conſtant attendant of every devout chriſtian throughout his ſtate of warfare and probation—the haven where we would be lies beyond, a dreary wilderneſs, and a dark valley—let us therefore cultivate and improve our acquaintance with ſo deſirable a friend—let us not

provoke

provoke his departure, nor quench his motions—let us improve every motion of his will, and embrace every tender of his mercy, ſo ſhall we receive grace for grace at his hands, and be going on from ſtrength to ſtrength, till we arrive perfect before the God of Gods in Sion.



A PRAYER

A PRAYER FOR THE COMMEMORATION OF WHITSUNDAY.

O GOD, the King of Glory, who haſt exalted thine only Son Jeſus Chriſt, with great triumph unto thy kingdom in heaven—thou haſt led captivity captive, thou haſt conquered the conqueror, bound the ſtrong one, redeemed human nature from the grave, and triumphantly carried it with thee to the throne of God—thou haſt received gifts for men, yea for the rebellious alſo—and being thus aſcended into thy glory, thou haſt received of the Father the promiſe of the Spirit with all his gifts and graces, to beſtow upon the ſons of men, even upon ſuch as heretofore have not only broken thy laws, but appeared in arms againſt thee, and haſt made them a living temple to thine honor, an habitation of God through the Spirit.

O God, the Holy Ghoſt, who didſt on the day of Pentecoſt deſcend upon men with extraordinary bleſſings in thine hand—we humbly and earneſtly beſeech thee

thee to illuminate us with the knowledge of divine truth—open to our underſtandings the myſteries of thy word, and ſacraments, that we may rightly underſtand the one diveſted of every error, ſuperſtition and prejudice, and rightly obſerve and improve the others to thy honor, and to our own edification and growth in grace.—Lead us into all truth, thou Spirit of Truth—and as there are many intricate paths in which many ſtumble and fall, let the ſecret influences of thy grace guide and lead us in that path which ſhall iſſue in endleſs glory.—May we never ſo forget the Rock of our Salvation as to quench thy motions, or provoke thy departure—take not thy Holy Spirit from us, but let the joy of the Holy Ghoſt be our portion, then ſhall we be exceeding glad—ſo ſhall we be brought eventually to the land of perfect light, truth, and viſion, adoring thee for thy guidance, and praiſing thee for thy marvellous loving kindneſs during the endleſs revolutions of eternal ages. Amen.

Occaſional

Occaſional Prayers and Thankſgivings, for particular Conditions and Providences.

A PRAYER FOR A SICK PERSON.

ALMIGHTY God and moſt merciful Father, who art the fountain of happineſs, and whoſe beneficence extends to all thy creatures, for thou art good to all, and thy tender mercies are over all thy works—thou art the former of our bodies, and the father of our ſpirits—thy hands have made us and faſhioned us, thou haſt breathed into us the breath of life, and on thee alone our exiſtence depends.

Thou madeſt man out of the duſt of the earth, and thou ſayeſt, return, ye children of men—our breath is in our noſtrils, thou takeſt it away, we die, and

return

return unto the earth—Is there evil in the city, and the Lord hath not permitted it, for wiſe and glorious purpoſes, to us unknown, and wiſely hidden?—Pining diſeaſes, and deſtroying ſickneſs, are meſſengers from thine hand, to teach us our dependance upon thee, and to warn us of thy diſpleaſure—let the viſitation of thy providence upon thine afflicted ſervant, who is now labouring under pain and ſickneſs, be conſidered as a mark of thy fatherly goodneſs! ſtrengthen and comfort his [*or her*] ſoul in the time of affliction—with ſubmiſſion to the wiſdom of thy providence, be thou pleaſed to reſtore him and remove his diſorder—lay no more on him than thou wilt enable him to bear with patience and quietneſs of mind.—One of the conſequences of ſin is ſickneſs and diſeaſe; yet there is balm in Gilead, there is a phyſician there—graciouſly grant that his afflictions may produce in him the peaceable fruits of righteouſneſs, to the honor of thy name, and though affliction for the preſent is grievous, may the conſequent

effects redound to thine honor—may he manifeſt his thankfulneſs to thee his great preſerver, and be uſeful in his day and generation.

If otherwiſe thy providence has determined, may the day of his death be better than the day of his birth—following the example of his bleſſed Redeemer, in death as well as in life, may he with joy commend his ſpirit into thine hands, with chearful patience and fortitude, and in joyful expectation of thy mercy unto eternal life—may the teſtimony of a good conſcience, and the hope of thy favor, as manifeſted to ſinners in Chriſt Jeſus, ſupport him when heart and fleſh ſhall fail—may he leave the world in peace of conſcience and with joy in the Holy Ghoſt—let his tranſlation be eaſy and happy, may he be received into thy heavenly kingdom, and be made a partaker of that happineſs which eye hath not ſeen, nor ear heard, and which hath not entered into the heart of man to conceive.

And may all of us who are now in health and ſtrength, adore and praiſe thy ſovereign name for theſe ineſtimable benefits, and be taught by this afflicting providence to prepare for our own ſickneſs and diſſolution—may we not abuſe our bodily ſtrength, by encouraging ourſelves in ſinful ſecurity and impenitence, that whenever ſuch an event may arrive, we may be doing our maſter's will, be found of him in peace and ready to enter into his joy —that whenever our health is turned into ſickneſs, and our ſtrength into weakneſs, we may not be caſt down and perplexed, but experience thoſe divine ſupports and comforts which the world cannot give, nor death itſelf take away.

Theſe our prayers and ſupplications we offer up unto thy divine Majeſty, in the name and mediation of Jeſus Chriſt thy Son, and our Lord and Savior. Amen.

THANKSGIVING FOR RECOVERY FROM SICKNESS.

WE render and aſcribe united thankſgivings unto thy name, O God, who healeſt all our diſeaſes, and redeemeſt our lives from deſtruction—the living, they ſhall praiſe thee, as we do this day—We rejoice in the contemplation that our times are in thine hands—ſickneſs and health are at thy diſpoſal, for thou bringeſt down to the grave and thou raiſeſt us up again—thou haſt delivered our eyes from tears, and our hearts from ſorrow—thy ſervant whom thou haſt lately afflicted is now a monument of thy ſparing mercy; thou haſt chaſtened and corrected him [*or her*] but haſt not given him over unto death, and to thy good providence we aſcribe it, that the voice of health and rejoicing is again heard in our habitation—thou haſt turned our mourning into joy, and our fears into ſongs of praiſe—we will praiſe thee, O Lord, with our whole hearts, for thou haſt dealt bountifully with us.

May thy ſervant, whom thou haſt thus moſt mercifully ſpared, be enabled to walk more punctually and exactly in the way of thy commandments—may he be chearfully and faithfully devoted to thy glory, and employed in thy ſervice; that his body and ſpirit having been purchaſed by the death of thy bleſſed Son, and being now redeemed from the grave by the interpoſition of thy providence, it may be his conſtant endeavour to glorify thee in them both, which are thine!

Graciouſly grant that every one of this family in particular, may ſo number our days as to apply our hearts unto wiſdom, that knowing by what an uncertain tenure we poſſeſs all created benefits, we may the more eagerly purſue thoſe incorruptible joys which are at thy right hand—there may we altogether meet and never more be ſeparated, and evermore aſcribe to the Trinity in Unity everlaſting praiſes. Amen.

A PRAYER

A PRAYER FOR A WOMAN DRAWING NEAR THE TIME OF HER TRAVAIL, TO BE USED IN HER PRESENCE.

O GOD, who haſt been our refuge and ſtrength in all generations, and art a very preſent help in every time of calamity and trouble — ſhew favor, we beſeech thee, to thy ſervant, and be not far from her when trouble is near— Be thou at her right hand to ſave her in the time of her greateſt extremity—take her under thine almighty protection, preſerve her from every diſtreſſing fear, and make her the joyful mother of a living and a well formed child.

May the joy of her deliverance be ſo great as to forget her paſt anguiſh, and in due ſeaſon reſtore her to health and ſtrength—May both root and branch be preſerved to thine honor, and be bleſſings to the world, that ſhe together with us may unite in thankſgivings to thy

thy name for thy ſparing mercy, and evermore devote ourſelves to thy ſervice, which is perfect freedom.

All we aſk is in the name and mediation of Jeſus Chriſt, our only Savior and Redeemer. Amen.

A THANKS-

A THANKSGIVING FOR SAFE DELIVERANCE IN CHILD BEARING, AND FOR THE BIRTH OF A CHILD.

O ALMIGHTY God, we give thee humble thanks, for that thou haſt vouchſafed to deliver this woman, thy ſervant, from the great pain and peril of child-birth, and haſt made her the joyful mother of a living child. We render thanks unto thee, who art the author of life, and all its comforts, that thou haſt been pleaſed to bleſs this family with another proof of thy diſtinguiſhed goodneſs.— We receive him [*or her*] as the gift of thy bounty, we recommend him to thine almighty protection, and devote him to thy ſervice; may his life be precious in thy ſight; guard his infancy and preſerve his youth; enrich his mind with uſeful knowledge, and adorn his heart with gracious diſpoſitions; guard him from the ſnares of a world that lieth in wickedneſs

wickedneſs, and train him up for thine everlaſting kingdom.

May the mother of this child live before thee—having in the moment of her extremity experienced thy favor compaſſing her as with a ſhield, and crowning her with ſongs of deliverance, do thou, moſt gracious God and Father, perfect that which concerneth her—May her heart be filled with unfeigned thankfulneſs unto thee her great Deliverer; and may the remainder of her days be ſpent in an humble acquieſcence with thy righteous will, and a chearful obedience to thy holy commands—that finally by thy mercy ſhe may obtain a greater deliverance, even from death itſelf, and all its terrors, and be admitted into thine everlaſting kingdom, through the merits and mediation of our bleſſed Lord and Saviour. Amen.

A PRAYER FOR A PERSON OR PERSONS GOING A JOURNEY.

O GOD, who art every where preſent!—Heaven is thy throne, and the earth is thy footſtool;—thy preſence pervades univerſal nature, and we cannot eſcape the notice of thine eye;—thou art about our path, and about our bed, and ſpieſt out all our ways;—both at home and abroad our ſafety ſtandeth in thy protection and mercy—to thee, therefore, would we now direct our prayers, in behalf of this [theſe] thy ſervant [ſervants], who is [are] entering upon a journey, humbly beſeeching thee to be with *him* in all places whither he may go;—defend *him* from every ſon of violence, and from every accident of evil;—preſeve *him* from complying with any ſolicitations to ſin, and from conforming *himſelf* to the manners of the profane,—preſerve *him* from all temptations of whatever kind or degree;—proſper *him*

in

in his lawful deſigns, and in due ſeaſon return *him* in ſafety to his habitation and friends.

And be thou pleaſed, O God, to make us all continually mindful of our progreſs in the journey of life, that when we arrive at the end of it, we may have reaſon to bleſs thy holy name for bringing us to thy holy hill, and to thy reſting place, to the end of our faith, the ſalvation of our ſouls;—which God of his infinite mercy grant, for the ſake of Jeſus Chriſt our Lord, to whom with the Father, and the Holy Ghoſt, be endleſs praiſes. Amen.

THANKSGIVING FOR A SAFE RETURN FROM A JOURNEY.

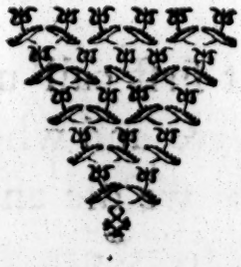
O MOST merciful and gracious God! our ſovereign protector, and almighty friend! we would render and aſcribe our humble and hearty thanks unto thee, for that thou haſt been pleaſed to return thy ſervant [ſervants] in ſafety and peace to his [their] habitation—thou haſt defended him by thy providence from all evil, and proſpered him with thy bleſſing—We rejoice in thy goodneſs, and give thanks unot thee with our whole hearts.

May thy *ſervant* manifeſt his thankfulneſs to thee his great Preſerver, by employing his life in a chearful obedience to thy righteous commandments—let thy goodneſs to him in this, and every other inſtance, incline his heart to gratitude, and teach his lips to ſing thy praiſe;—and may this be the employment

of

of all our hearts and lips, till we ſhall ſing the ſongs of the redeemed in heaven.

We addreſs our united thankſgivings to thee, the Giver of all good things, in the name and as the diſciples of Jeſus Chriſt, our common Savior and Lord. Amen.



A PRAYER

A PRAYER TO BE USED UPON THE DEATH OF ANY PERSON IN A FAMILY.

OUT of the depths of affliction and ſorrow we lift up our ſouls unto thee, O Lord! who art our refuge and a very preſent help in every time of trouble,—without whoſe direction and providence nothing happeneth to us either in life or death.

Thou didſt at firſt call us into life by thy mighty power, and when thou takeſt away our breath we die and return unto the duſt; our lives are in thy hands, and when thou ſpeakeſt the word we muſt go to the place appointed for all living—In the midſt of life we are in death, to whom may we ſeek for ſuccour, but unto thee, O Lord, who changeſt not, and who haſt been the refuge of the children of men in all generations.

We

We are at preſent called upon by this inſtance of mortality, with which thou haſt been pleaſed to afflict our family, to conſider how frail we are,—to humble ourſelves under thy mighty hand,—and ſubmit to thy diſpenſations with patience and reſignation; let each of us be duly affected upon ſo afflicting an occaſion, reſigning ourſelves wholly to thy will and pleaſure—Behold thy ſervants, O Lord, do with us whatſoever ſeemeth good in thy ſight—The Lord gave and the Lord hath taken away, bleſſed be the name of the Lord.

Under all the troubles of this mortal life, thy never failing mercy is our confidence and joy—Though clouds and darkneſs are round about thee, righteouſneſs and judgment are the habitation of thy throne—Firmly are we perſuaded, that our good is the ultimate object of all thy diſpenſations, and that thou wilt cauſe this providence, as well as every other, to work together for our benefit.

Eternal

Eternal thanſgiving and praiſe be rendered to thy name, O thou Moſt High, that our hopes are not terminated with this tranſitory life, but through the dreary valley of death there is a way opened to glory, honor and immortality —The king of terrors himſelf is diſarmed of his ſting, and the grave has loſt the victory — Life and immortality are brought to light by the goſpel of thy Son, and we are encouraged to hope for incorruptible joys at thy right hand, for ever to drink at the fountain head of bleſſedneſs, where every ſorrow ſhall be done away—Thou wilt not leave our ſouls in the grave, but wilt ſhew us the path of life—Bleſſed be God who haſt begotten us again to this lively hope, by the reſurrection of Jeſus Chriſt from the dead.

Give us grace we beſeech thee, ſo to follow the good examples of thoſe who have departed this life in thy faith and fear, that with them we may finally be partakers of thy heavenly kingdom—

whatſoever

whatſoever our hand findeth to do may we do it with all our might, for there is no work nor device in the grave, where we are all haſtening—And ſince the time of our departure is ſo very uncertain, teach us ſo to number our days that we may apply our hearts unto wiſdom—May we glorify thee on earth, and ſerve our generation according to thy will, that when we leave this world it may be in the confidence of thy favor in Jeſus Chriſt, and in the joyful hope of a bleſſed immortality.

Now to the King eternal, immortal and inviſible, the only wiſe God, be honor and glory aſcribed for ever. Amen.

MEDITATIONS ON THE NATURE AND BENEFITS OF THE SACRAMENT OF THE LORD's SUPPER; WITH EXHORTATIONS TO THE FREQUENT AND DEVOUT PARTICIPATION THEREOF, AS WELL AS TO PREVIOUS SELF-EXAMINATION, BEING DESIGNED AS A GENERAL PREPARATION FOR THE WORTHY RECEPTION OF THAT HOLY ORDINANCE.

OF THE SACRAMENT OF THE LORD's SUPPER.

THE religion of Jeſus Chriſt is eminently diſtinguiſhed from all others, by its two ſacramental inſtitutions, Baptiſm, and the Lord's Supper —By the one we are initiated into chriſtianity in our earlieſt infancy, being dedicated to the ſervice of God from our mothers womb, and are entitled to the bleſſings

bleſſings conſequent upon ſo early a dedication, and by the other we profeſs our faith in an eminent degree before mankind at large, and in the communion of the Proteſtant Church in particular.

The Sacrament of the Lord's Supper is undoubtedly the moſt ſolemn of any chriſtian appointment, the hiſtory of its inſtitution is moſt tragical and affecting, and the commemoration of it muſt be undertaken with the utmoſt ſerioufneſs and attention—Let us advert a little to ſome of thoſe particulars which diſtinguiſhed this laſt ſupper of our Lord from all others, and deduce ſome concluſions ſuitable thereto.

Our bleſſed Lord and his diſciples were met to celebrate the paſſover, a very notable feaſt of the Jews, which they held in remembrance of that miraculous deliverance of all their families and tribes, when the deſtroying angel commiſſioned from heaven, ſlew all the firſt-born of Egypt, both of man and beaſt—he literally *paſſed over* the tribes

of Iſrael, on whoſe doors the blood of the Paſchal Lamb was ſprinkled; and in commemoration of this deliverance, the feaſt of the Paſſover was immediately inſtituted and ſtrictly obſerved in their ſucceeding generations; till at laſt, the true Paſchal Lamb himſelf appeared—the glorious antytipe of all the types and ſhadows under the moſaic diſpenſation; and we find him in company with his diſciples, now partaking of that feaſt which remarkably deſcribes his office and his work—viz. that he ſhould be ſlain for the ſins of the world, and purchaſe eternal redemption for us.

The great deſign of this feaſt being now ſuperceded by the coming of Chriſt, and his ſubſequent ſacrifice, our bleſſed Lord was pleaſed to inſtitute this Sacrament in order to commemorate his death upon the croſs for our redemption—for we read, that after ſupper, he took bread and bleſſed it, and brake it, and gave it to his diſciples, ſaying, "Take eat, this is my body

"which

" which is broken for you."—Afterwards he took the cup, and when he had given thanks, he gave it to them, ſaying, " Drink ye all of this, for this is my " blood of the New Teſtament, which " is ſhed for you and for many for the " remiſſion of ſins—Do this in remem- " brance of me."

In ſo conciſe, and yet in ſo comprehenſive a manner, was this Sacrament eſtabliſhed—an eſtabliſhment which one would ſuppoſe could ſcarcely be abuſed or profaned to other purpoſes, than thoſe deſigned by our Lord; which was in a proper temper and diſpoſition to keep the precious remembrance of his death until his coming again; and that this remembrance might influence our lives and converſation in a manner ſuitable thereto—that all heavenly graces might flouriſh and increaſe, and all carnal appetites and ſinful pleaſures be crucified and ſubdued. Yet ſuch is the nature of man, and ſo depraved is his conſtitution, that of the beſt things he will

will make the worſt uſe, and turn that food deſigned for his ſpiritual nouriſhment, into poiſon itſelf—we read that in the earlieſt ages of the church, under the immediate inſpection of the apoſtles themſelves, this was the lamentable caſe, ſo that it became neceſſary for them, eſpecially St. Paul, to reprove the young converts ſharply, and teach them the true nature of the ordinance—And if we take a view of the ſubſequent hiſtory of the church, we ſhall find that every ſuperſtition and enormity has been practiſed under a ſuppoſed veneration for this ſacrament; for inſtance, the church of Rome in particular, and many other churches and denominations of men which have ſubſiſted in different ages of the world.

Let us then, in the celebration of this ordinance, adhere ſimply to its original intent and meaning, conſidering its nature and benefits, and how much it is our duty frequently and devoutly to partake thereof.

The

The Sacrament is an outward and viſible ſign of an inward and ſpiritual grace—Chriſt accommodates himſelf to the capacities of our preſent ſtate, and ſpeaks to us in our own language—ſpiritual benefits are conveyed to us through the inſtituted elements of bread and wine, and through thoſe things which are ſeen we are directed to look at thoſe which are not ſeen, and are taught not to reſt contented with the ſign only, but to converſe by faith with the things ſignified—It is called a ſupper, which we all know is a ſtated meal for the body, and ſo is this for the ſoul who is invited to partake of this ſupper of its Lord—in it we feed upon Chriſt, for he is the bread of life and giveth life unto the world. In this ordinance we have communion with Chriſt who is our head, and have fellowſhip one with another as members of the ſame body, even with all who in every place call on the name of our Lord Jeſus Chriſt, being all partakers of that one bread, which Chriſt the bread of Life ſignified and communicated

nicated in the ſacramental bread; and as thoſe who in this ſupper are made to drink into one ſpirit—Chriſt our paſſover being thus ſacrificed for us in this ordinance we keep the feaſt, not with the old leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth, wherein we commemorate the perſon of Chriſt as an abſent and yet everlaſting friend—one who is not aſhamed to call us brethren, bone of our bone, and fleſh of our fleſh, and who has taken our nature with him into heaven, who inſtituted this ordinance on the night wherein he was betrayed and delivered into the hands of ſinful men.

By the participation of this ſupper, we profeſs our value and eſteem for Chriſt crucified, ſhewing that we are not aſhamed of his croſs, but that our dependance and confidence in God's favor is through his meditation and ſacrifice; that we receive it as a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners.

ners. The fountains of life, and the wells of ſalvation are here opened unto us, and we are called upon to draw water with joy—Wiſdom hath ſent forth her maidens, and underſtanding hath lifted up her voice, ſaying, come to this feaſt, for all things are ready, affront not the maſter of the feaſt by a wilful negligence, but partake of this rich proviſion —Eat, O my friends, drink, yea drink abundantly O my beloved, and do not come once only, but come frequently—Do this as often as ye drink it in remembrance of me—this is the exhortation, may we be obedient thereunto.

I would not wiſh to be underſtood, that it is our buſineſs heedleſſly or without due conſideration, to partake of this ordinance, for that is contrary to its nature, and deprives us of the deſired benefits—Let a man examine himſelf, and ſo let him eat of that bread and drink of that cup, let us waſh our hands in innocency, and ſo let us compaſs the altar; like as the hart panteth for the water

brooks, do our ſouls pant after God? Do we deſire communion with him, and communications of grace from him? Have we conſciences void of offence towards God and towards man, and have we a reſpect unto all God's commandments? Theſe, and all ſuch like queſtions, ought ſeriouſly to be aſked, and impartially anſwered, before we preſume to eat of that bread, or drink of that cup—Let us diligently ſet about this neceſſary work of ſelf-examination—if we find ourſelves deficient, let us make application to him from whom all good proceedeth, that he would be graciouſly pleaſed to forgive us our ſins, negligences and ignorances, that we may repent us truly of all our tranſgreſſions, ſtedfaſtly purpoſe to lead a new life; have a lively faith in God's mercy through Chriſt, with a thankful remembrance of his death, and that we may be in charity with all men.

Suitable

Suitable Prayers to be uſed before and after the Participation of the Lord's Supper.

PRAYER TO BE USED BY THE DEVOUT CHRISTIAN BEFORE PARTAKING OF THE LORD's SUPPER.

O THOU, who waſt once crucified for our redemption, and didſt make a compleat ſatisfaction for ſin—it is in obedience to thy command that I come now to eat of that bread, and drink of that cup which is deſigned to ſet thee forth in thy ſuffering condition, thou holy Lamb of God—ſend the Spirit of Truth into my heart, teaching me the nature and value of thy ſacrifice, that I may feel my impotence and impurity, and draw nigh to thy table, acknowledging my demerit, and truſting to thy manifold grace and loving kindneſs—I would come to thy table, moſt bleſſed Lord, making a

ſurrender of myſelf to thee, and imploring the remiſſion of all my ſins—lift up the light of thy reconciled countenance upon me, that I may be rationally and ſcripturally perſuaded, that I am juſtified by thy blood, and ſhall finally be ſaved from wrath through thy bleſſed mediation and ſacrifice — and when I eat and drink the ſymbols of thy bleſſed body and blood, may I with true faith feed upon thee the bread of life, and drink of that fountain which was opened for ſin and uncleanneſs.

Cleanſe the thoughts of my heart by the inſpiration of thy holy ſpirit, create in me a clean heart O God, and renew a right ſpirit within me; let every wrong temper and diſpoſition in my heart be forgiven and ſubdued, and may I follow after righteouſneſs, and peace, and joy in the Holy Ghoſt—May my love to God and man be increaſing day by day, and when I conſider what manner of love thou haſt manifeſted to ſinners by thy death upon the croſs, my

love

love may be inflamed, and my charity be extended—and whilſt I am looking upon thee the juſt ſuffering for the unjuſt, may every angry and ſelfiſh paſſion die away, and the fruits of the ſpirit evermore abound—May I keep this feaſt which thou haſt graciouſly provided, not with the leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth—Preſerve me from giving offence to thy Divine Majeſty by an unworthy participitation of this ordinance—Search me, O God, and know my heart, try me and examine my thoughts, and ſee if there be any allowed evil way in me, and lead me in the way everlaſting—Grant theſe requeſts I moſt humbly beſeech thee, for thy own name and mercy's ſake. Amen.

PRAYER

PRAYER TO BE USED AFTER PARTAKING OF THE LORD's SUPPER.

O LORD and heavenly Father, I humbly beſeech thee to accept this offering of praiſe and thanſgiving, and graciouſly grant that the bleſſings purchaſed by the death and paſſion of thy bleſſed Son Jeſus Chriſt may be applied to my heart, that I may be perſuaded that he loved me and gave himſelf for me—Teach me to adore and admire the condeſcenſions of his grace and love, who remembered ſinners in their low eſtate—and when there was no eye to pity us, he graciouſly undertook our cauſe, and reconciled us to thee by his own blood—what ſhall we render unto the Lord for all his beneſits?—I have been taking the cup of ſalvation, and calling upon thy name—I have been paying my vows in the preſence of all thy people—I have been ſpiritually eating his fleſh which is meat indeed, and drinking his blood,

blood, which is drink indeed—Graciouſly grant that my future life and converſation may be ſuitable to this profeſſion I have made, that I may walk worthy the goſpel of Chriſt, and adorn the doctrine of God my Savior in all things—Let me never crucify the Son of God afreſh, nor put him to an open ſhame—May I not be of them who draw back unto perdition, but of them who believe to the ſaving of their ſouls.

And let all thoſe who have been partakers this day of thoſe ſacred myſteries, be evermore filled with thy grace and heavenly benediction, and grant that all they who confeſs thy holy name, may agree in the truth of thy holy word, and live in unity and godly love—Let thy church and people be viſibly protected and eſtabliſhed by thy divine providence, and however diſtinguiſhed amongſt men, may they live together in one friendly ſociety, under one head and maſter, putting on charity which is the bond of perfectneſs, till we ſhall all come with one

one heart and with one mouth, having one hope, one faith, one Lord and Father of all, to the habitation of thy holineſs, and to thy reſting place—There ſhall we for ever ſit down at the marriage ſupper of the Lamb, and what we have to day been anticipating, ſhall everlaſtingly be realized to thy endleſs glory, and to our unceaſing comfort—Then ſhall we ſing that ſong perfectly which we have been attempting here, aſcribing ſalvation and honor, and power, and might, and majeſty, and dominion to the three divine perſons, in one undivided trinity, for ever, and ever. Amen.

PRAYER TO BE USED BEFORE GOING TO SEA.

O ETERNAL Lord God, who ſpreadeſt out the heavens and ruleſt the raging of the ſea—who haſt compaſſed the waters with bounds until day and night ſhall come to an end—Be pleaſed to receive us under thine almighty protection, preſerve us from the dangers of the ſea, and be our ſafeguard in every exigence—our ſafety ſtandeth only in thy favor, and all our confidence is in thy mercy.

Give us admiring and adoring thoughts of thy majeſty, let us have an awful reverence of thy power, that we may fear to offend thee, and ſtudy to pleaſe thee—Set a watch before our mouths, and keep the door of our lips, that we ſin not with our tongues—May we be rather praiſing thee for thy goodneſs, and

ſpeaking of thy wonderful works to the children of men.

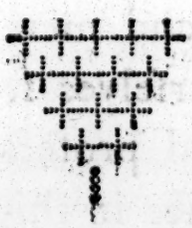
Whilſt we are abſent from our friends and relations, O God, be thou preſent with them! relieve their wants, aſſuage their griefs, and be their continual helper and friend—return us unto them, we moſt humbly beſeech thee, in health and ſafety, to praiſe thy holy name, for all thy mercies and loving kindneſſes. We aſk it for the merits ſake of Jeſus Chriſt our Lord and Savior. Amen.

A PRAYER

A PRAYER TO BE USED AT SEA, ESPECIALLY IN A STORM.

O THOU Sovereign Lord of univerſal nature, who ſtilleſt the raging of the ſea, and the noiſe of its waves, as well as the tumult of the people!—Thou holdeſt the wind in thy fiſt, and ordaineth all things that ſhall come to paſs—to this great and terrible God, yet mild and merciful Savior, we now addreſs ourſelves for thy paternal care and eſpecial protection—they that go down to the ſea in ſhips, and occupy their buſineſs in mighty waters, theſe ſee thy wonders in the deep, and praiſe thy power—Let that almighty word which once commanded the winds and the ſeas to obey thee, again proceed out of thy mouth—Do thou hold our ſouls in life, reſcue us out of the jaws of death, and though by our manifold and grievous offences, we have juſtly incurred thy

wrath and diſpleaſure—have mercy upon us, have mercy upon us, moſt merciful Father, and for thy Son our Lord Jeſus Chriſt's ſake forgive us all that is paſt, and grant that we may ever hereafter ſerve thee in newneſs of life, to the honor and glory of thy name, through Jeſus Chriſt our Lord. Amen.



THANKS-

THANKSGIVING FOR A SAFE RETURN FROM SEA.

O MOST bleſſed and glorious Lord God, who art of infinite mercy and goodneſs, and haſt extended thy favors to us in an eſpecial manner, whom thou haſt ſo powerfully and wonderfully defended.—Thou haſt ſhewed us terrible things, and wonders in the deep; that we might ſee how powerful and gracious thou art, how able and ready to help them that put their confidence in thy mercy.

Accept moſt gracious God our unfeigned thankſgivings and praiſes for the many miraculous deliverances we have experienced, and eſpecially for that thou haſt in much mercy returned us to our native land and to our friends in peace and ſafety—What ſhall we render to the Lord for all his benefits?—How ſhall we ſufficiently praiſe or worthily magnify thy

thy holy name?—Let the lives thou haſt ſo eminently preſerved, be ſtrictly devoted to thy ſervice, and whereas other lords have had the dominion over us, do thou henceforth reign ſupreme in all our hearts, that we may ſhew forth thy praiſe not only with our lips, but in our lives; by giving up ourſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord, who with thee and the Holy Ghoſt, liveth and reigneth ever one God, world without end. Amen.

THE CONCLUSION.

HAVING gone through the various exerciſes of devotion which appear to be neceſſary for the eſtabliſhment of religious worſhip in every chriſtian family, the Author has only to add his wiſhes and prayers, that the uſe of them may be attended with the divine bleſſing; that many may be induced to uſe them who have hitherto neglected family prayer, and that all into whoſe hands theſe

theſe exerciſes may come, ſhall one way or other be benefited thereby—God forbid that ſo neceſſary a duty, ſo ſublime an employment as the worſhip of our Maker, Preſerver, and Redeemer, ſhould be totally omitted, or heedleſsly performed; this would indeed be a ſcandal to any one profeſſing the chriſtian name, and one of the greateſt reflections upon our boaſted reaſon, and the character we would wiſh to ſuſtain of grateful beings. Conſidering the infinite obligations we are under to the divine Majeſty, how much is it our duty to render him the tribute of thankſgiving and praiſe?—Conſidering how dependant we are upon his daily bounty, how much is it our intereſt to cultivate an acquaintance with him by the exerciſes of prayer and ſupplication?—And as our eternal all depends on the diſplay of his mercy to ſinners of mankind through Jeſus Chriſt, what ignorance and ſtupidity would it be to ſlight ſo bountiful a friend, ſo beneficent a father!

The happineſs reſulting from a hearty performance of religious duties, is unſpeakably

ſpeakably great, and infinitely overbalances all the ſordid delights of fleſh and ſenſe—True religion, or genuine piety, brings a fund of never-failing happineſs with it—infallibly aſſures us of peace at the laſt—places the lamp of hope in the tombs of the righteous—and finally introduces them into the preſence of the Immortal King, where there are joys for evermore.

I will therefore conclude with truſting, that God of his infinite goodneſs will grant his Bleſſing upon theſe Pages, that they may be a means of aſſiſting his true worſhippers in the exerciſe of their devotions, till they ſhall be admitted into that bleſſed kingdom of univerſal praiſe, the aſſembly and church of the firſt-born, whoſe names are written in heaven—Thither, O God, may we be all brought to behold thy face in righteouſneſs, without an interpoſing cloud, and worſhip thee in the beauty of holineſs for ever. Amen.

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